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A GRAMMAR
OF THE
SUNSCRIT LANGUAGE

By
J. H. H. H.
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of the

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WILLIAM YATES

Yates
Grammar
of Sanscrit

GRAMMAR

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SUNSCRIT LANGUAGE,

On a New Plan.

BY

WILLIAM YATES.

ἐντί γὰρ ἄλλαι
ὁδῶν ὁδοὶ περαίτεραι.

PINDARI OLYMPIA, ODA ix.

*Primus in eo qui legendi scribendique adeptus erit facultatem,
grammaticis est locus.*

QUINC. DE INST. ORAT. lib. i.

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1820.

A GRAMMAR

OF THE



ON A NEW PLAN.

WILLIAM HATTE

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at the Baptist Mission Press, 10, Cross Street, Singapore.

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1830

TO THE MOST NOBLE

FRANCIS, MARQUIS OF HASTINGS,

Earl Moira, Baron Rawdon, Governor General of India,

&c. &c. &c.

MY LORD,

TO “ render to all their due, tribute to whom tribute, custom to whom custom, fear to whom fear, and honor to whom honor;” is a maxim dictated by the highest authority, and calculated in every relation of life to promote the interests of Society. In dedicating this volume, therefore, to **YOUR LORDSHIP**, as a small, but sincere tribute of respect, I feel myself at once discharging a duty and enjoying a privilege.

It has been the felicity of India to witness, that by a line of conduct which could proceed only from an enlightened judgment, YOUR LORDSHIP has united the wisdom of Politics, and the glory of Arms, with the imperishable honors of Literature ; and amidst the splendor of foreign triumphs and public applause, has considered it no derogation of character, to become the Patron of Learning, the Encourager of Science, the Protector of Civil and Religious Liberty, and the Friend of such Institutions as are designed to alleviate the misery, or advance the improvement of mankind. Hence has YOUR LORDSHIP secured the approbation of every British subject, and in the annals of History rendered permanently illustrious the name of HASTINGS.

Considering myself therefore singularly happy in being allowed the favor of inscribing this Work to YOUR LORDSHIP, and of thus presenting it to the world under auspices so favorable,

I have the honor to subscribe myself,

MY LORD,

YOUR LORDSHIP'S most Obedient

Humble Servant,

W. YATES.

CALCUTTA, *November*, 1820.

Considering myself therefore singularly
happy in being allowed the favor of inscrib-
ing this Work to Your Honour, and of
thus presenting it to the world under an
aspect so favorable,

I have the honor to subscribe myself,

My Lord,

Your Honour's most Obedient

Humble Servant,

W. YATES.

Cambridge, November, 1690.

HASTINGS

THE PREFACE.

THE Sunscrit is acknowledged, by the most competent judges, to be an ancient, energetic, and useful language.

So prepossessed are most of the Natives of India in its favour, that they ascribe to it a celestial origin, and account it the medium of divine communications. Its claims to antiquity are of the fairest order, and from the deepest researches that have been made to trace its source, it appears highly probable that it was one of those original languages which existed at the time of the dispersion, and which, like some others, has since given rise to a variety of inferior dialects.—From the endless number of compound words, capable of being formed at pleasure, and from the ingenious method of permuting the last letter of each word to agree with the initial of the succeeding one, the Sunscrit is probably unrivalled for diversity of sound, and harmony of enunciation.—Its being the source of so great a number of words in several other Eastern languages, and its containing all the principal works of the Hindoos on Religion, Philosophy, History, Jurisprudence, &c. give it a decisive claim on public attention ; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the

difficulties with which it has been encumbered, sufficiently shews that it is not devoid of interest or utility.

If perspicuity and precision are essential in any Grammar, it is certainly in this, where rules are so numerous, and in several instances, after the clearest explanation that can be given, so necessary to be closely studied, before they can be fully understood. In attempting to be concise, there is a danger of becoming obscure. A medium is therefore to be observed, between swelling the subject to the greatest extent of which it is capable, and on the other hand, of condensing it so much as to render it unintelligible and indefinite. The learned Sanscrit Grammars formerly published, however excellent in many respects, are confessedly too voluminous, and in various particulars too abstruse ;—hence some Europeans, after cursorily inspecting them, have concluded either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them ;—and thus have relinquished in despair, what might otherwise have proved to them a pleasing and profitable study.

As this work professes to be formed on a new plan, it will be proper to explain the principles on which it proceeds, and point out the particulars in which it differs from other Sanscrit Grammars.

The whole is divided into four parts, Orthography, Etymology, Syntax, and Prosody. This, though a common and convenient division, has not heretofore

been applied to Sanscrit: the first three parts have been divided in various ways, and the last one entirely neglected. Native Grammarians divide the whole into two parts, viz. *शब्द*, *sounds or words*, and *धातु* *verbal roots*.

The more important rules and remarks are printed with a larger type, while the exceptions to general rules, and observations of less consequence, are represented in a smaller size. The printing of rules and exceptions, &c. with the same sized type, is productive of two serious inconveniences: the one is, that it causes the student much needless labor, by leading him to suppose that the rules thus printed are all of equal importance, and must be committed to memory; the other is, that when he has passed through the fatigue of learning them all, he finds himself frequently in a labyrinth through not understanding their proper application: and attempting to account for every thing by general rules, which should be accounted for by general rules with their corresponding exceptions, he perceives that one rule is in direct opposition to another, and knows not which is to be regarded. The method which has been adopted of employing characters of different sizes, it is hoped, will remove these obstructions.

The character in which Sanscrit works are usually printed is called *Daivā-nāgūree*; it is read like the English, from the left hand to the right. The native Pundits of Bengal learn to read this character, but few of them can write it with expedition; in composing and copying Sanscrit works they make use of the Bengalee alphabet, which corresponds exactly with the other, except in the shape of the letters.

In representing the vowels of the alphabet in Roman characters, such letters in our own language have been selected as agree not only in sound, but in kind with those for which they stand, vowel for vowel, and diphthong for diphthong. By this means the real nature of the alphabet becomes evident. Afterwards, in explaining the powers of the letters, other characters are given, which, though they do not literally agree with those which they may be used to represent, often serve to express the sound more distinctly or neatly in Roman letters.

A little alteration has been made in the scheme for the permutation of the letters, by which it is rendered more consistent with the order of the alphabet, and consequently easier to be retained in the memory. The vowels stand as in the alphabet, and the semivowels range under their corresponding vowels. The classified letters are like the alphabet taken backwards; reckoning from the right hand to the left, and from the top to the bottom; and the remaining miscellaneous ones are placed under their corresponding classified letters.* So much would not have been said respecting this trifling alteration, had it not been for the influence which it has on the succeeding Rules of Permutation. In uniting a number of words together for the harmony of a sentence, the rules of Permutation may be occasionally dispensed with; but in general, they are attentively regarded, and the frequent neglect of

* In order to understand the difference between this arrangement and that formerly adopted, compare the one at the beginning of the 2nd Chapter of Orthography with the other in the Appendix.

them considered as a great inelegance. The general rules should be closely studied, the notes may be read and referred to as exceptions occur.

One peculiarity of considerable magnitude in this work, arises from omitting the system of rejected letters. It appeared to the Author, after minute investigation, calculated rather to exercise the patience than to improve the understanding. The reader will be able to form a judgment respecting it, after seeing an example of its operations in the case of a noun, and the tense of a verb ; at the same time he must bear in mind, that what is here stated relative to these two examples, equally applies to the other cases and tenses, &c. and that the rules which constitute this system are not all collected together by those who have used it, but are frequently to be sought for throughout the whole Grammar.

In the Dictionary we find the word नर, *a man*. Desirous of putting this word in the Nominative case, we turn to the Grammar, and find that सि is added to Nouns of the masculine gender to form the Nominative case, which makes the word नरसि ; but the इ of सि is *rejected*, which leaves it नरस. Is this then the Nominative case ? No ; because when a letter is rejected some effect is produced by it. What then is the effect of rejecting इ ? It is equivalent to a rule. What is the rule to which it is equivalent ? It is this, ‘ that when इ is rejected, the word must end with a final consonant.’ Does this rejection then save a rule ? No ; it only implies one which must be previously learned, and which, being applied in the present instance, makes the

word नरस्. Having obtained the result of the rejected letter, we are afterwards informed that : is substituted for स् followed by , which makes the word नरः;—so that the whole is to find out that : is added to form the Nominative case, which is sufficiently shewn by the declension of the noun without any such process.

Again, in the list of verbal roots we have the word याच—ञ, म, *ask, request*. 1st, The inflection to be added to form the third person of the Indefinite tense is दि, which makes the word याचदि. The इ of दि must be *rejected*, which, according to the rule before given in the case of the Noun, makes the word याचद्. 2nd. In accounting for the formation of the Indefinite, it is stated that सि must be inserted after the root, by which the preceding word becomes याचसिद्; but the इ of सि is *rejected*, which leaves it याचस्द्. 3rd. Another rule states, that स is lost when इ is inserted in the root, but is retained when it is not: in the case before us इ is regularly inserted, consequently the स is lost, which leaves the root just as it was before सि was inserted, याचद्. 4th. A succeeding rule informs us, that when सि is inserted ईम् must be prefixed to the inflection दि, which will make the root in question, याचोम्द्. The म of ईम् is *rejected*, and we must now search for a rule to know what is to be the result of such a rejection; we find one which informs us, ‘that when म् is rejected, the increment with which it is united must be prefixed to the syllable or word;’ which is simply saying that ई must precede दि, by which the verb will become याचोद्. 5th. Another rule states, that अम् must always be pre-

fixed to verbal roots in the Imperative, the Indefinite, and the Subjunctive, unless constructed with the adverb मा. The म् is *rejected*, which according to the rule for the rejection of म् makes the word अयाचीद्. Lastly, we have to find a rule, if we are able, for changing the final द् to न्, and then we arrive at the regular Indefinite tense अयाचीन्. Now let any one judge whether all this winding is necessary to find out, that when इ is inserted in the Future, the Indefinite is formed from it, by prefixing the augment अ and changing इत्ता into ईन्; as याचिना, अयाचीन्. As much might be said concerning the other rejected letters; but it would be tedious to enlarge, as the reader must at once perceive the absurdity of this complicated system, whatever may be its pretensions to ingenuity.

The Nouns might be divided into two classes; the first ending with vowels, the second with consonants; but since the variations of the former so much exceed those of the latter, it is conceived that a more regular distribution of them could not be made than that which has been attempted, by forming them into five declensions. *Nouns of the 1st declension* are equal in number to those of the remaining four. In each number several of the cases are alike; viz. in the singular number, the Ablative and Possessive, with the exception of nouns ending in अ;—in the dual, the Nominative, Objective, and Vocative; the Instrumental, Dative, and Ablative; the Possessive and Locative;—in the plural, the Dative and Ablative. Also the Nominative and Objective of neuters in all the numbers.

Nouns, Adjectives, Pronouns, and Participles have been mixed together more or less in preceding Grammars; in this they are treated of separately.

The Verbs are divided into Primitive and Derivative, and subdivided into Common, Active, and Deponent. The Primitives amount to nearly two thousand, and are kept separate from other words by the Natives. That the Derivatives are distinct verbs, and not particular moods of other verbs, must be evident from their having voices, moods, tenses, &c. like other regular verbs, which properties could never be ascribed to moods. A Common verb is one common to the two voices, active and middle. An Active verb does not signify, as in English grammars, a transitive one, but one conjugated only in the active voice, whether transitive or intransitive. A Deponent verb is conjugated only in the Middle voice, but has an active signification. The Passive voice is common to them all. In the selection of verbs for examples of the different conjugations, Common ones have been chosen; not because they are the most numerous, for this is not the case, but because they include both the others, all the Active verbs being inflected like the active voice, and all the Deponents like the middle voice of Common verbs. Instead of laying down rules for the formation of each tense as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb; the Present, the Past, and the Future. If a verb is irregular in only one of the principal tenses, under that tense the irregularity is specified; verbs that are irregular in more

than one of the principal tenses, are considered Anomalous, and are arranged together in alphabetic order as the last section of the verbs. Verbs of the 1st conjugation exceed in number those of all the others combined. All the conjugations are alike, except in the present tense and its formatives: and even in these the 4th, 6th, and 10th, are like the 1st, and the 8th like the 5th, when prepared for inflection by the addition of the affixes. Hence the ten might be reduced to six conjugations. By dividing them according as the inflections are united mediately or immediately with the root, they might be reduced to two: but as neither the size of the Grammar nor the labour of the learner would be abridged by either arrangement, it has not been adopted. The Rules of Permutation preceding the conjugations generally serve to extend or diversify the ideas of those contained in the Orthography; and may be attended to at first, or omitted till the conjugations have been learned, at the pleasure of the Student.

One singular plan by which Sanscrit Grammars have been rendered exceedingly prolix, has been that of laying down rules to account for the formation of almost every derivative word. In most cases derivative words may be traced to their respective roots* with the greatest facility; in particular instances, where the origin is doubtful, the methods of tracing them are often so fanciful, that little dependance can be placed upon them. Moreover, as this is a subject

* The Hindoos, like the Jews, trace nearly every word in their language to some verbal root.

which belongs to a Dictionary rather than to a Grammar, and as a minute investigation of it is rather amusing than essentially necessary, no apology is deemed requisite for not having discussed it more extensively.

A new arrangement has been made with respect to compound words ; they are divided, not as before in an arbitrary manner, but according to the distinct denomination of the words that are formed. Under six heads Native grammarians include only compound Nouns, Adjectives, and Adverbs : in this work compounds are divided into four classes, Nouns, Adjectives, Verbs, and Adverbs. The former two being numerous, are subdivided into genera and species ; the genera include the classes specified by the Natives, and the species shew the various combinations which each genus admits.

In the Syntax the same order has been preserved as in the Etymology. It commences with the nouns, and proceeds gradually through the different parts of speech, including under each part whatever relates either to its concord or government. The examples selected to illustrate the rules have been taken from classical writers. The rules have been regularly numbered from the beginning, to avoid perplexity in referring to them ; and the examples of parsing, which succeed, will prove their utility by shewing their application.

In compliance with the usage of European Grammarians, and on account of the important rank which Poetry holds in Sanscrit, a comprehensive and syste-

matic view of Prosody has been introduced ; to which have been added, specimens of the different kinds of prose composition. The versification of the Hindoos, though extensive, is tolerably simple ; and a knowledge of it will enable the student to correct many blunders, which will be found to exist in almost every book he may peruse. The *name* of each *species* of metre is contained in the example given of it, on which account many verses have been retained, though not quite literally rendered, which otherwise had been changed for some of a more moral and less idolatrous description.

For the convenience of those who may have to converse with learned natives, an Appendix, containing a list of the technical terms used by Sanscrit Grammarians, has been added.

In addition to the preceding remarks, which are designed chiefly to illustrate the specific plan of the work, it may not be improper to offer a few others, more interesting to those who are desirous of forming a correct estimate of the origin, unity, and diversity of languages.

It has frequently been asked, *Was the Sanscrit ever a spoken language?* Some taking the meaning of the word *Sanscrit* to be, *done together*, and the meaning of the word *Pracrit* to be, *not done together*, argue that the latter was spoken ; but that the former was modified by a number of learned men assembled for the purpose, and used only in writing. It is true that the word *Sanscrit* does mean, *compact*,

pure, and the word Pracrit, *uncompact*, *impure*; but to maintain on this account, that the former sprung from the latter, is like deriving the fountain from the stream, instead of the stream from the fountain. To account for the formation of many corrupt dialects from an original language is not difficult; but to account for the formation of a pure unspoken language from a corrupt spoken one, is far from being easy. The determining of the question however involves in it nothing of particular consequence, since not what the Sanscrit may have been, but what it now is, gives to it, as far as it concerns us, all its importance. The works composed in Greek and Latin would not be less valuable to us at this period, even should it be supposed that they never were spoken languages. Yet if we form our judgment of the Sanscrit from its being the grand depository of Hindoo literature and science;—from its having living languages derived immediately from it, which resemble it quite as much as the Italian does the Latin, or as the Modern does the Ancient Greek;—and from its containing three kinds of prose composition, one of which is not more difficult than many pieces in its derivative languages, and is spoken with fluency by many Pundits, and also by the higher classes in certain provinces, we shall feel ourselves drawn almost involuntarily to the conclusion, that it must have been once the medium of communication to a considerable part of this country. That it never was spoken in the manner it is now most commonly written by the learned Natives, is very evident; because the existence of so many compound words, and

the exactness with which the sentences are constructed, would imply that forethought and contrivance on the part of the speaker, and that quickness and extent of comprehension on the part of the hearer, which could not possibly exist in common conversation.

Is the Sunscrit more difficult than any other language?
Speaking generally, there is little hazard in saying that it is not. In some particulars it may be more so ; in some equally so ; but in others less.

In the permutation of letters, and the formation of compound nouns and adjectives, it perhaps *exceeds* any other language. All the words in a sentence are frequently run one into another, and the final letters of each word changed to agree with the initial of the succeeding one. In English, were words thus joined together without any permutation of the letters, it would be very puzzling to a learner ; but if the final letters of each word were changed to agree with the initial of the next, the difficulty would be greatly encreased. This is the case in Sunscrit ; and although the changes are all natural, and easily acquired by a little perseverance, yet to a beginner they form a serious obstacle. In some other languages compound nouns and adjectives are numerous, but in none perhaps so much so as in the Sunscrit. The compounds of other polished tongues are generally contained in their dictionaries ; those of the Sunscrit are not : indeed it is impossible that they should ; for it admits not only of compounds, but of double compounds ; and of both not a definite, but an

indefinite number. Instances are to be found in which, by means of this double composition, a single word is a hundred syllables long : and no person, however well he may be acquainted with the elements of which they are composed, and able to explain them when formed, can ever say that he knows all the compounds which the language admits ; because the formation of them depends upon the fancy, and may consequently be as diversified as its operations. A man may know how many genera and species of compounds there are, but can never tell the number of words which each genus or species embraces. This plan of compounding words has offered to Indian poets a boundless scope in the use of vocables, and may serve to account for the great variety of their poetical metres.

In the number of its synonymous terms, the Sunscrit perhaps *equals* any other language. Words serving to express the same idea vary generally from two to thirty-five ; for instance, for *hand* there are 5 ; for *light* 11 ; for *cloud* 15 ; for *moon* 20 ; for *snake* 26 ; for *slaughter* 33 ; for *fire* 35 ; for *sun* 37, &c.

With regard to inflections, the Sunscrit falls *far short* of the Greek. In the declension of Nouns, &c. it has three more cases ; but in the conjugation of a verb under the different moods of the three voices, it has fifty-four tenses less. Under the different moods there are 11 tenses in the Active, 11 in the Middle, and 11 in the Passive, making the sum total 33 ; in Greek there are 28 in the Active, 28 in the Middle, and 31 in

the Passive, making the sum total 87 : so that there are nearly three times as many inflections in a Greek, as in a Sanscrit verb. Besides this, there is a much greater number of verbs inflected in the three voices in the former than in the latter. Again, in Sanscrit there are no contractions, and a much less number of compound verbs. Now since the inflections of verbs form a principal part of any Grammar, and since the Sanscrit will scarcely bear a comparison with the Greek in this respect, though it is more perplexing to a learner in some other particulars, we conclude on the whole, that it cannot be a more difficult language.

Does the Sanscrit resemble any other language? In several particulars it is like the Greek or Latin. To state them all would far exceed the bounds of this Preface ; it may not however be amiss, in order to excite farther inquiry, to adduce a few instances. It must be premised, that अ is equivalent to the Greek *o* or to the Latin short *u* ; that ' is equivalent to the Greek *ν* or the Latin *m* ; and that : is equal to *s**.

The Rules of Permutation in Greek, as far as they extend, correspond very much with those in Sanscrit : as, ἐν + λάμπω = ἐλλάμπω, *illustro, illuminate* ; विद्वान् + लिखति = विद्वान्लिखति, *a wise man writes*.—In Greek and Latin the declensions are five ; there is the same number in Sanscrit.—In Greek the feminine gender generally ends in *ā* or *ē* ; so it does in Sanscrit ;

* These are not fanciful premises, for अ has always the sound of short *u* or *o* ; ' as a final may always be written म् *m*, and when joined with another consonant it generally becomes *n* ; and स *s*, when final, is always expressed by :.

as, ἀγνεία, लज्जा, pudicitia, modesty or shame. γυνή, नारी, foemina, a woman.—In Greek the numbers are three; they are the same in Sanscrit.—In Greek a great part of the Masculine nouns end with *os*, and the Neuters with *on*; in Latin the former end in *us*, and the latter in *um*: in these respects the Sanscrit resembles either. As, Masc. Nom. κύριος, ईश्वरस्, dominus, a lord or master; Obj. κύριον, ईश्वरम्, dominum; Inst. plur. ईश्वरैस्, κύριοις, dominīs. Neut. Nom. and Objective ἄρατρον, हलम्, aratrum, a plough.—In Greek and Latin most adjectives have three terminations, some have only two; the same applies to Sanscrit: as, Nom. καλός, καλή, καλόν; शुभस्, शुभा, शुभम्; bonus, bona, bonum; good, fair. Obj. καλόν, καλήν, καλόν, शुभम्, शुभाम्, शुभम्; bonum, bonam, bonum.—In Greek, the comparisons are formed by *τερος* and *τατος*; in Sanscrit by *तरस्* and *तमस्*.—In Greek and Latin the pronouns are irregular; so they are in Sanscrit; as, Nom. ἐγώ, अहं, ego, I. Obj. μέ, मा, me, me. Nom. σὺ, त्व, tu, thou; Obj. σε, त्वा, te, thee.—The Sanscrit plurals are like the Latin; as, नस्, nos, we; वस्, vos, ye.—In Greek there are two kinds of verbs, Primitives and Derivatives; so there are in Sanscrit.—In Greek the conjugations of Primitives admit of various divisions*, but there are four sorts of Derivatives; the same applies to the Sanscrit.—In Greek there are three Voices; so there are in Sanscrit.—The Imperfect and Indefinite tenses in Greek are formed

* The Westminster and Eton Grammars make nine of them, six simple and three contracted; others make less, but by a process which, if applied to the Sanscrit, would equally reduce its number. See page xiii.

by prefixing the augment and changing the finals; the perfect by reduplicating the first letter and changing the finals, or by affixing the auxiliary verb: the same is done in Sanscrit.—Some of the inflections also are the same in Sanscrit as in the Greek; as, Mid. 3rd singular and plural αἰτέεται, αἰτέονται; याचते, याचन्ते; *he asks, they ask*: ἤτέετο, ἤτέοντο; अयाचत, अयाचन्त; *he asked, they asked*.—Many of the derivative and compound words are formed in the same manner as those in Greek; as, λογία, from λόγος; वाचा, from वाच्, *a word or account*, &c. θεός + λογία = θεολογία; ईश्वरः + वाचा = ईश्वरवाचा, *a word or account of God*. γλαυκός + ὤψ = γλαύκωψ, or γλαυκῶπις; नीलः + अक्षि = नीलाक्ष, *blue eyed*.

How far the Sanscrit in general agrees with the Greek in its concord and government, and some of its poetical metres, may easily be ascertained by perusing the rules of the Syntax and Prosody. There is a striking likeness between the Greek and Sanscrit in the position of words and the use of participles: and there are also many instances in which Sanscrit words correspond with others in Latin or Greek.

From the above remarks it is evident, that there is a similarity existing between the structure of the Greek and Sanscrit; on which account the plan pursued in this work will be found to agree very much with that adopted in Greek Grammars:—which therefore is not entirely new in itself, but will readily be acknowledged as new, in its application to this language.

The present age is too much enlightened by experience to urge against this or any other attempt the stale objection, that innovation in what has been established by long custom, is intolerable; for in this case there would be an end to all latitude of enquiry, and a complete stagnation of ideas in the moral world; which would not only stop the progress of literature and science, but reduce us again to the barbarity of our ancestors.

It is true, that freedom of thought and latitude of investigation to a mind, in which fancy predominates over reason, and the rage for novelty over the love of truth, are the fruitful source of many errors; and when exercised on important subjects are worthy of entire neglect, or severe animadversion. But every arduous attempt either to develope what is unknown, to illustrate what is obscure, to simplify what is complex, or to render easy what had before been considered almost insuperable, on any subject connected with the interests of learning, is at least entitled to candour. In this light it is hoped the present work will be looked upon by the reader. The Author has entirely mistaken his own motives, if in any instance he has made the least innovation through a desire to depreciate the labours of others, or vainly to distinguish his own; and will be willing to confess any errors which may still exist, when pointed out by the candid and enlightened critic.

To the works of his Predecessors he would not forget to acknowledge himself highly indebted: in

the prosecution of his design they have been constantly referred to, and the substance of many rules and various examples taken from them:—indeed it has been his concern to avail himself of every advantage they could afford, together with the assistance of able Pundits, and the advice of those kind friends, with whom he has the happiness to be more immediately connected. The Authors principally consulted have been Dr. Carey, Dr. Wilkins, Mr. Colebrooke, Mr. Foster, Vōpādaivā, Dūrgādāsā, and Gūngādāśa.

Probably no one ever entered on the study of this language, without sincerely wishing, that by some means or other the Grammar of it could be rendered less circuitous and toilsome. A conviction that it might be made so by modelling it on a new plan, first induced the Author to compose this work; and a hope that it will prove so, has since encouraged him to offer it to public notice. Whether he has been judicious in the application of this new method, and how far former intricacies are removed by it, it now remains for the impartial reader to determine.

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SUNSCRIT GRAMMAR.

SUNSCRIT Grammar may be divided into four parts, viz. Orthography, Etymology, Syntax, and Prosody.

PART I.

ORTHOGRAPHY.

ORTHOGRAPHY teaches the number, power, division, combination, and permutation of Letters.

CHAP. I.

OF THE NUMBER, POWER, DIVISION, AND COMBINATION OF THE LETTERS.

(1.) There are *fifty* Letters, sixteen of which are called Vowels, and thirty-four Consonants.

VOWELS.

अ	ă	आ	ā	इ	ě	ई	ē
उ	ũ	ऊ	ū	ऋ	rě	ॠ	rē
लृ	lrě	लृ	lrē	ए	ai	ऐ	oi
ओ	oa	औ	ow	अं	āng	अः	āh

CONSONANTS.

क	kă	ख	khă	ग	gă	घ	ghă	ङ	gnă
च	chă	छ	chhă	ज	jă	झ	jhă	ञ	neă
ट	tă	ठ	thă	ड	dă	ढ	dhă	ण	ănă
त	tă	थ	thă	द	dă	ध	dhă	न	nă
प	pă	फ	phă	ब	bă	भ	bhă	म	mă
य	yă	र	ră	ल	lă	व	vă		
श	shă	ष	shă	स	să	ह	hă	क्ष	kshă



(2.) The following observations may serve to illustrate the *powers* of the Letters.

The vowels in relation to each other are to be considered only as short (◌), and long (◌-); but when the short vowel has a medial sound

according to English Orthography, it is distinguished by this sign (^).

अ, आ.

अ is pronounced like *a* in the word *tolerable* or *America*, as अनल *ānālā*, fire. At the beginning of words, when it is a privative, or comes before a double consonant, it sounds nearly like *a* in *fall*, as अकारण *ākārunā*, without a cause; अर्घ *ārghā* price. In the middle of words it is generally pronounced like *u* in *tub*, as मरण *mūrūnā*, death. By the natives of Bengal it is often sounded like *o* in *for*, as नष्ट *nōshtā*, destroyed. At the end of words a short *a* always expresses its proper sound. In the pronunciation of many Sanscrit words in Bengalee and English, the final *a* is dropped, as *Rām* for *Ramā*, and *Sūnsrīt* for *Sūnsrītā*.

आ is a long vowel corresponding to अ;—it requires double the time in pronunciation, and has the sound of *a* in *far*, but is rather longer, as काल *kālā*, time.

इ, ई.

इ is pronounced like *e* in *devout*, as पिता *pēta*, a father; but when followed by a double or final consonant, it may be more fitly expressed by *i* in *pin*, as निन्दा *nīndā*, reproach; हस्तिन् *hūstīn*, an elephant.

According to the rules of English Orthography, *i* is never used, and *e* is always mute, at the end of words; hence when इ is final, it should be expressed by *y* short, which when a final, is always a vowel, and exactly of the same power as *e* or *i*: as वृद्धि, *vr̥ddh̥y*, increase.

ई is the corresponding long vowel of इ, and is rather longer than any sound of *e* or *ee* in English; the *e* in *me* is nearly like it, as भी *bhē*, or *bhee*, fear.

उ, ऊ.

These, like the preceding, are two corresponding vowels, the one short and the other long; the first sounds like *u* in *bull*, the second like *u* in *prune*, but is rather longer; as कुमार *kūmārā*, a prince; भूपाल *bhūpālā*, a king.

oo being a diphthong cannot fitly represent single vowels, yet it may often with advantage be used to express their sound. For उ, it must be pronounced like *oo* in *foot*; and for ऊ, like *oo* in *fool*: as गुण *goonā*, quality; भू *bhōō*, earth.

ऋ, ॠ; लृ, लृ.

The first two are compounds formed by the union of the simple vowels इ and ई with the semivowel र; the other two are formed by the union of the former with the semivowel ल.—They are pronounced, according to the power of each letter taken separately, *rē*, *rē*; *lrē*, *lrē*.

ए, ऐ; ओ, औ.

ए and ऐ are formed by the union of अ and आ with इ and ई; the other two by अ and आ with उ and ऊ. The ए and ओ are improper, the ऐ and औ proper diphthongs.

ए has the sound of *ai* in *rain*, or *ei* in *rein*, as वेद *voidă*. The French *e* (*é*) has been generally used to express the first of these sounds; but there seems no need of referring to the French, or of representing diphthongs by single vowels, when the English language supplies both appropriate sounds and characters.

ऐ has the sound of *oi* in *oil*, as दैत्य, *doityă*, a demon. *I* when long is considered as a diphthong in English, and may therefore be used at pleasure for *oi*. When ए and ऐ are final, they should be expressed by *ay* and *oy*, as मे *may*, mine; रै *roy*, wealth.

ओ sounds like *oa* in *coal*, as लोक *loakă*, people. *o* long may at anytime be used to express the sound of *oa*, but being a single vowel cannot be considered as a proper representative of the diphthong ओ.

औ is pronounced like *ow* in *how*, as नौ *now*, a boat. *Ou* may be used for *ow*, but it is not so uniform in its sound.

अं, अः.

The former is substituted for ङ, and is pronounced like it, but occurs only in the middle and at the end of words:—the latter seems to be substituted for स्; there is no sound exactly like it in the English language, the nearest to it is the abrupt sound of *h* when pronounced in the interjections *ah! oh!* as कः *kāh*, who?

The अ before ' and : (in अं and अः) does not belong to them as letters, but is prefixed for the sake of pronouncing them: they are always preceded by a vowel or diphthong.

क, ग; च, ज; ट, ड; त, द; प, ब.

The above are all simple letters; the first two gutturals, the second palatines, the third linguals, the fourth dentals, and the fifth labials.

क and ग are like *k* and *g* hard, in the words *king*, *give*; but are pronounced by putting the tongue rather farther back in the mouth: as, काक *kākā*, a crow; गमन *gūmānā*, a going. In English *c* is generally used for *k* before a single consonant, and may also at pleasure be used for *k* before *a*, *o*, and *u*: as संस्कृत *Sunscrit*; कारा *cārā*, a prison, &c.

च and ज are like *ch* and *j* in the words *church* and *just*; as चिन्ता *chintā*, thought; जय *jāyā*, victory.

ट and ड are like *t* and *d* in the words *take* and *do*, as टीका *tēkū*, a commentary; दण्ड *ḍuṇḍā*, a staff. ड preceded by a vowel is pronounced like a French *r* by the Bengalee Pundits, as पीडा *pērā*, pain.

न and ण are pronounced by applying the tip of the tongue to the roots of the teeth. In Roman letters a dot under them, or italics, may be used to distinguish them from the common *t* and *d*, as नारा *tārā*, a star; दास *dāsā*, a servant.

प and ब are like *p* and *b* in *pace* and *book*, as पात्र *pātrā*, a vessel; बाल *bālā*, a child. A stroke is drawn through ब *b* to distinguish it from व *v*; but by the Natives व and ब are often written alike, and by those in Bengal pronounced alike.

ख, घ; क्, भ; ठ, ढ; थ, ध; फ, भ.

These are the aspirates of the foregoing simple consonants. There are no sounds like them in English: they have generally been represented by the last letter of one word and the first of another, as *black-heath*, *hog-herd*, *fetch-hence*, &c. This appears to be the best representation that can be given of them: yet it is not exactly correct, as a certain *hiatus* takes place between the two letters in these examples; but to give these aspirates their proper sounds, it is necessary to pronounce both the letters with the same breath. The aspirates therefore are to be considered as letters which contain the powers of their corresponding simple letters, and of *h* so closely

united with them, that both can be uttered with one breath, as शाखा *shākhā*, a branch; घास *ghāsā*, grass, &c. ढ has the sound of *rh* in the same situation as ड has that of the French *r*, as, मूढ *mūrḥā*, a fool. फ is often pronounced by some Pundits like *ph* in *physic*, as फेण *phainā*, froth.

ङ, ञ, ण, न, म.

These are all nasals, and must be varied in their sound according to the class of letters to which they belong, the first being a guttural, the second a palatine, the third a lingual, the fourth a dental, and the fifth a labial nasal. ङ at the beginning of a word is pronounced like *gna*; in the middle like a strong nasal *n**, and at the end like *ng* in *rung*. ञ, ण, and न have all the sound of *n*, but are modified by the different organs with which each is articulated, as, डु *gnū*, sound; अङ्क *āṅkā*, a mark; नरं *nūrūṅ*, a man; सञ्चय *sūṅchāyā*, a collection, &c. म is like *m* in the word *mind*, as माता, *mātā*, a mother.

Though the one sign *n* is used for four of the above five letters, it will not be difficult to ascertain which it represents; since if it stands for the first, it will generally be distinguished by a following guttural letter; if for the second, by a following palatine; if for the third, by

* *n* has this nasal sound in English, when medial and followed by *g*, *k*, or its representative *c*; but when followed by any other *single* letters *ng* appears necessary to express it, though *ng* as a medial in Roman letters has not the most elegant appearance. See Walker's Principles, p. 61.

its being a simple *n* ; and if for the fourth, by its having a dot under it.

य, र, ल, व.

य has the sound of *y* in *young*, as याज्ञक *yājñkā*, a priest. The Pundits in Bengal give it the sound of *j* in *just*, as *jājñkā*.

र is pronounced like *r* in *rod*, as रूप *rūpā*, form, color.

ल sounds like *l* in *lane*, as लाभ *lābhā*, gain.

व is like *v* in *vain*, as वान *vātā*, wind : when it is the last letter of a compound consonant, it has the power of *w*, as द्वार *dwārā*, a door.

श, ष, स.

The first is like *sh*, and the last like *s* in English : the middle is *sh* pronounced by raising the tip of the tongue to the top of the mouth ; as शाप *shāpā*, a curse ; शेष *shaishā*, an end ; सार *sārā*, essence.

ह, क्ष.

ह is pronounced like *h* in *heart*, as हस्त *hustā*, a hand : when compounded with य, it is softened by the inhabitants of Bengal into *j*, as मुह्यन्ति *mūjyūntī*, they are foolish.

क्ष is a compound of क and ष ; its proper sound therefore is *kshā* ; but by the Pundits in Bengal it is pronounced *khyā*.

(3.) The letters are *divided* into Vowels and Consonants. The Vowels are subdivided into

Short	अ	इ	उ	ऋ	ॠ
Long	आ	ई	ऊ	ऋ	ॠ
Grave	अ	इ	उ	ऋ	ॠ
Similar	अ आ	इ ई	उ ऊ	ऋ ॠ	ल लृ
Dissimilar	अ इ	आ उ	उ अ	उ ऋ	ल आ

Four of the remaining six are diphthongs: the other two, having powers peculiar to themselves, may be considered as anomalous.

ऋ, ॠ; लृ, लृ, though placed among the pure vowels, should also be considered as anomalous; since like अ and अः they participate the properties both of a vowel and a consonant.

The Consonants are divided into two sorts, denominated Classified and Miscellaneous. The former includes the first five lines, which are classed in regular order, and denominated, from the first letter in each class, the क

class, the च class, &c.—All the others are miscellaneous. They may all, with the exception of क्ष, be thus arranged, according to their specific nature, and the organs by which they are pronounced:—

Gutturals	क*	ख	ग	घ	ङ	ह	
Palatines	च	छ	ज	झ	ञ	य	श
Linguals	† ट	ठ	ड	ढ	ण	र	ष
Dentals	त	थ	द	ध	न	ल	स
Labials	प	फ	ब	भ	म	व	

(4.) There are two ways of *combining* letters:—the one by uniting a vowel with a consonant ; the other by uniting two or more consonants together.

अ is inherent in every letter, except when this mark (), or another consonant is subscribed, as तक् *tāk*, क्त *ktā*. If another vowel is compounded with the consonant, it naturally supplies its place, as कि *kê*.

* The first and third letters in each line are called unaspirated, the third and fourth aspirated. ङ, झ, ण, न, म are called nasals, and ह, य, र, ल, व, semivowels.

† Or Cerebrals.

The other vowels, when united with a consonant, are contracted in the following manner:—

आ	becomes	।	as	का	<i>kā</i>
इ	—	ॠ	—	कि	<i>kē</i>
ई	—	ी	—	की	<i>kē</i>
उ	—	ॡ	—	कु	<i>kū</i>
ऊ	—	ॢ	—	कू	<i>kū</i>
ऋ	—	ॣ	—	कृ	<i>krē</i>
ॠ	—	।	—	कृ	<i>krē</i>
लृ	—	लृ	—	लृ	<i>klrē</i>
लृ	—	लृ	—	लृ	<i>klrē</i>
ए	—	॥	—	के	<i>kai</i>
ऐ	—	॥	—	कै	<i>koi</i>
ओ	—	॥	—	को	<i>koa</i>
औ	—	॥	—	कौ	<i>kow</i>
अं	—	.	—	कं	<i>kāṅ</i>
अः	—	:	—	कः	<i>kāh.</i>

Compound Consonants are numerous, but simple in their formation. Those of two letters are of several sorts :

1st. न, म, य, र, ल, व, *added to any other consonant, as*

क <i>knă</i>	कम <i>kmă</i>	क्य <i>kyă</i>
क्र <i>kră</i>	कल <i>klă</i>	क्व <i>kwă</i>
त <i>tnă</i>	तम <i>tmă</i>	त्य <i>tyă</i>
त्र or वृ <i>tră</i>	तल <i>tlă</i>	त्व <i>twă</i>
ह <i>hnă</i>	हम <i>hmă</i>	ह्य <i>hyă</i>
ह्र <i>hră</i>	हल <i>hlă</i>	ह्व <i>hwă</i>

2d.—Double Letters.

क्क <i>kkă</i>	क्ख <i>kkhă</i>	गग <i>ggă</i>	गघ <i>gghă</i>	ङ्ङ <i>nnă</i>
चच <i>chchă</i>	च्च <i>chchhă</i>	जज <i>jjă</i>	जघ <i>jghă</i>	ञ <i>nneă</i>
ट्ट <i>ttă</i>	ट्ठ <i>tthă</i>	ड्ड <i>ddă</i>	ड्ढ <i>ddhă</i>	स <i>nnă</i>
त्त <i>ttă</i>	त्थ <i>tthă</i>	द्द <i>ddă</i>	द्ध <i>ddhă</i>	न <i>nnă</i>
प्प <i>ppă</i>	प्प <i>pphă</i>	ब्ब <i>bbă</i>	भ <i>bbhă</i>	म्म <i>mmă</i>
य्य <i>yyă</i>	ल्ल <i>llă</i>	शश <i>shshă</i>	ष <i>shshă</i>	स्स <i>ssă</i>

* When two aspirates are compounded, the first is always expressed by the unaspirated letter.

3rd.—Nasals, with their corresponding
Letters.

ङ्क nkă	ङ्क nkă	ङ्ग ngă	ङ्ग nghă
ङ्ग nyă	ङ्ग nlă	ङ्ग nwă	ङ्ग nshă
ङ्ग nshă	ङ्ग nsă	ङ्ग nhă	ङ्ग nkshă
ङ्ग nchă	ङ्ग nchhă	ङ्ग njă	ङ्ग njhă
ङ्ग ntă	ङ्ग nthă	ङ्ग ndă	ङ्ग ndhă
ङ्ग ntă	ङ्ग nthă	ङ्ग ndă	ङ्ग ndhă
ङ्ग mpă	ङ्ग mphă	ङ्ग mbă	ङ्ग mbhă

4th.—Miscellaneous.

क्त ktă	क्त kthă	क्त kshă	गद gdă
गध gdhă	गध gbă	गध gbhă	गह ghă
ञ chnă	ञ jnă*	ङ dgă	ङ dbhă
त्त tkă	त्त tkhă	त्त tpă	त्त tphă
त्त tsă	ङ dgă	ङ dghă	द dbă
ङ dbhă	न npă	न npă	न ndhă
न nshă	न nsă	त ptă	थ pthă
प psă	द bdă	ब bdhă	ल lkă

* Pronounced gyă.

ला <i>lgă</i>	ल्ल <i>ltă</i>	लप <i>lpă</i>	लभ <i>lbhă</i>
ल्ह <i>lhă</i>	ज <i>vjă</i>	ज्ज <i>vjhă</i>	व <i>vdhă</i>
श्च <i>shchă</i>	श्च <i>shchhă</i>	स्त <i>stă</i>	ष्ठ <i>shthă</i>
ष्ण <i>shnă</i>	ष्प <i>shpă</i>	ष्फ <i>sphă</i>	स्क <i>skă</i>
स्ख <i>skhă</i>	स्त <i>stă</i>	स्थ <i>sthă</i>	स्प <i>spă</i>
स्फ <i>sphă</i>	ह्न <i>hnă</i>		

Compounds of three Letters are formed by adding त, थ, न, म, य, र, ल, व, or स to some of the preceding; as

क्त <i>ktyă</i>	क्त्र <i>ktră</i>	क्त्वा <i>ktwă</i>
क्य <i>knyă</i>	क्य <i>kryă</i>	क्श <i>kshshă</i>
त्स्थ <i>tsthă</i>	त्स <i>tsnă</i>	त्स <i>tsmă</i>
त्स्य <i>tsyă</i>	त्स <i>tsră</i>	त्स <i>tswă</i>
न्त <i>nttă</i>	न्त्य <i>ntyă</i>	न्त्र <i>ntră</i>
न्त्वा <i>ntwă</i>	न्त्स <i>ntsă</i>	न्ध <i>ndhwă</i>
प्थ <i>pslhă</i>	प्स <i>psmă</i>	प्स्य <i>psyă</i>
प्स्वा <i>pswă</i>	म्प्य <i>mpyă</i>	म्प्र <i>mpră</i>
म्प्ल <i>mplă</i>	म्प्स <i>mpsă</i>	ल्ल <i>lptă</i>
ल्ल्य <i>lpthă</i>	ल्ल्य <i>lpyă</i>	ल्ल्य <i>lpsă, &c.</i>

Compounds of four Letters are formed by adding म, य, or व to some of the above.

गृद्ध <i>gḍḍhwă</i>	ङ्क्त्वा <i>nktwă</i>	त्स <i>tsnyă</i>
द्ध्य <i>dḍhnyă</i>	न्र्य <i>ntryă</i>	न्र्य <i>ntryă</i>
न्र्य <i>ntsyă</i>	न्र्य <i>ntswă</i>	लप्स <i>lpsmă</i>
लप्स <i>lpsyă</i>	लप्स <i>lpswă</i>	स्र्य <i>stryă</i>

Most of the following signs are used as substitutes for some of the preceding letters :—

ऽ is used for अ when it is not to be pronounced : as, कोऽयं, *who is this?*

ॢ is sometimes used for लृ.

. at the end of words is used for म्, as नरम्, नरं, *a man.*

: at the end of words is used for स् and र्, as प्रायस्, प्रायः, *almost*; प्रातर्, प्रातः, *early.*

ॠ is a substitute for ॡ in certain situations, as कॠ करोति, *who acts?*

° denotes that the letter over which it is placed is nasal, as भवाम्नि॑ति, *himself writes.*

ˆ is used for र, when it is the first member of a compound consonant; ˆ when it is the last:—as अर्क, *the sun*; क्रिया, *an action.*

A single consonant after ^ˆ may be doubled, as कर्म, *a work*.

र with उ is thus expressed, रु; with ऊ thus, रू or रू; as हरू, *a stag*; रूप, or रूप्, *a form*.

ळ *lra* is properly the last letter in the alphabet; it is used in the *Vaidā*, and in most of the provincial alphabets. In Bengal it has become obsolete, and झ occupies its place.

An oblique line drawn through a letter, signifies that it is doubled; placed under one, that it has no inherent vowel, but is final; as न्न *nnā*; वाच्, *vāch*, *a word*.

३ or ≡ is used to distinguish the grave from the short vowel, as राम३ or रा३, *O Rāmā!*

| over a vowel is used in the *Vaidā* for an acute accent, - under one for a grave, and ˆ above one for a circumflex.

| in poetry is used for dividing distichs and verses: at the end of the latter it is frequently doubled. In prose it is used for a period.

CHAPTER II.

OF THE PERMUTATION OF LETTERS.

This part of Orthography applies to the changes that take place in uniting one letter with another to form a syllable; one syllable with another to form a word; one word with another to form a compound word; and all the words in a sentence together to preserve harmony of sound in the pronunciation.

The following artificial arrangement of the Alphabet has been adopted, to express the rules for the permutation of letters in a concise manner :—

अ इ उ ऋ ॠ	ए ऐ ओ औ
ह य व र ल	ड ञ ण न म
घ भा ङ ध भ	ग ज ड द ब
ख छ ठ थ फ	क च ट त प
	श ष स

Under the above short vowels their corresponding long ones are included. Any

two letters being mentioned with a dash between them, the intermediate ones are included ; thus अ—औ means all the vowels, and ह—स all the consonants.

ह, though one of the semivowels, is also included in घ—स.

The changing of इ and ई to ए ; उ and ऊ to ओ ; ऋ and ॠ to अर् ; and ऌ and ॡ to अल् ; is called *goon*.

The changing of अ to आ ; इ, ई, and ए, to ऐ ; उ, ऊ, and ओ to औ ; ऋ and ॠ to आर् ; ऌ and ॡ to आल् ; is called *vriḍḍhy*.

RULES OF PERMUTATION.

RULE I.

When two similar vowels come together, they coalesce and form a long one : as,

न + अद्य = नाद्य, *not to-day*.

तथा + अहं = तथाहं, *so I*.

सा + आगता = सागता, *she is come*.

अधि + ईश्वरः = अधीश्वरः, *an emperor.*

किन्तु + उपायः = किन्तूपायः, *but the remedy.*

पितृ + ऋद्धिः = पितृद्धिः, *a father's wealth.*

1. Interjections when single vowels, and indeclinable words ending with ओ, do not unite with the following vowels whether similar or dissimilar, as अ अतन्, *O Eternal*; उ ईश्वर, *O Lord!* उ and इति make उइति and विनि, *O this!*

2. In like manner अमी preceding the plural, dual nouns ending with ई, ऊ, and ए, and vocatives with the grave accent, do not coalesce; as अमी ईशाः, *these lords*; धेनू इमे, *these two cows*; राम३ एहि, *O Rāmā, come.*

3. उ, if it follows ए—प and is succeeded by a vowel, admits of two forms; as किमु + उक्त = किमूक्तं or किम्बुक्तं, *what is spoken?*

4. ऋ and ॠ coalesce and form ॡ, as होतृ + लृकार, = होतृकार; *the sign ऋ of a priest*; but ॠ and ॡ are used only in the formation of fanciful words.

RULE II.

अ and आ final, if they come in contact with a dissimilar vowel, produce the change called *goon*; if with a diphthong, that called *vriḍḍhy*; as,

परम + ईश्वरः	= परमेश्वरः,	<i>the great God.</i>
हित + उपदेशः	= हितोपदेशः,	<i>good advice.</i>
गंगा + उदकं	= गंगोदकं,	<i>Ganges' water.</i>
तव + ऋद्धिः	= तवर्द्धिः,	<i>thy wealth.</i>
च + एतत्	= चैतत्,	<i>and this.</i>
तव + ओष्ठ	= तवौष्ठ,	<i>thy lips.</i>

1. आ final followed by ऋ has three forms, as राजा and ऋषि make राजा ऋषि, राज ऋषि, or राजर्षि, *a royal sage*. एव admits *vriḍḍhy* only when particularly emphatic: as, अद्यैव, *to-day*; अद्यैव गच्छ, *go to-day*.

2. The diphthongs ऐ and औ cannot be made longer, and therefore suffer no change: as, ईश्वर + ऐक्यं = ईश्वरैक्यं, *the unity of God*; भव + औषधं = भवौषधं, *medicine for the world*.

3. In the above rules, the अ and आ may be considered either as dropped, or as coalescing with the vowel that follows.

RULE III.

All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes :—

इ and ई become य्, as प्रति + उवाच = प्रत्युवाच,
he replied.

उ — ऊ — ब्, — तु + इदानीं = त्विदानीं,
and now.

ऋ — ॠ — र्, — मातृ + आनन्दः = मातृआनन्दः,
a mother's joy.

लृ — लृ — ल्, — लृ + अनुबन्धः = लृनुबन्धः,
the characteristic लृ.

ए becomes अय्, — ते + उत्साहः = तयुत्साहः,
thy perseverance.

ऐ — आय्, — तस्मै + उक्तः = तस्मायुक्तः,
spoken to him.

ओ — अव्, — द्यौ + इच्छा = द्यविच्छा,
desire of heaven.

औ — आव्, — ददौ + अन्नं = ददावन्नं,
he gave rice.

1. The vowels admit of three forms, as नदी अत्र, नदि
अत्र, and नद्यत्र, *a river here.*

2. The diphthongs admit of two forms, by dropping य्
or व् ; as घटने + इति = घटनयिति or घटन इति, *thus it happens.*
इति, following a vocative ending with ओ, has three
forms, as प्रभो इति, प्रभइति, प्रभविति, *this Sir!*

3. When ए or ओ comes before अ, the अ is dropped,
as ने + अपि = नेपि *they also* ; गुरो + अव = गुरोव, *save*
Master!

RULE IV.

° when followed by ङ—य, becomes ङ—म;
when followed by a vowel, म; as,

किं + करः	=	किङ्करः,	<i>a servant.</i>
किं + चित्	=	किञ्चित्,	<i>a little.</i>
किं + तु	=	किन्तु,	<i>but.</i>
किं + एतत्	=	किमेतत्,	<i>what is this?</i>

1. In distinct words ° generally remains unchanged, when followed by a consonant; at the end of a line or sentence, it always admits of two forms: as किं नञ्ज्ञानं, *what is that knowledge?* नरं or नरम्, *a man.*

2. If ° is followed by य, ल, or व, it may become the same, but admits of two forms: as यंयम्यते or यँयम्यते, *he frequently desists.*

 RULE V.

: preceded by अ, and followed by अ or ह—ब, becomes उ; preceded by इ—औ, and followed by अ—ब, becomes र्; as,

उपदेशः + अपि = उपदेशोपि, *instruction also.*

कः + गतः = कोगतः, *who is gone?*

अग्निः + अयं = अग्निरयं, *this fire.*

मुनिः + गतः = मुनिर्गतः, *the sage is gone.*

1. The उ is changed to ओ by Rule 2nd, and the following अ is dropped by Rule 3d, note 3d.

2. If आ precedes :, and is followed by अ—ब, the : is dropped; as, चराः + अत्र = चराअत्र, *spies here*.

3. If आ or इ—औ follow : preceded by अ or आ, the : is generally dropped, but may become य्: as, नरः + उग्रः = नरउग्रः or नरयुग्रः, *an angry man*.

4. The : of भोः, अघोः and भगोः is lost when followed by ह—ब, but when followed by अ—औ, has two forms, as भोरक्ष, *O save!* भोअनन्त, or भोयनन्त, *O Eternal*.

5. The : substituted for र् becomes र्, if preceded by अ—औ, and followed by अ—ब; but has two or more forms, when followed by ख—प; as प्रातः + अत्र = प्रातरत्र, *here in the morning*; गीः + पतिः = गीःपतिः, गीर्पतिः, and गीष्यतिः, *master of speech*.

6. If two र's come together, one of them is dropped, and the preceding vowel is made long; as, शिशुः + रक्षितः = शिशूरक्षितः, *the child was preserved*.

RULE VI.

: followed by ख—स becomes ण—स; as,

ताः + च = ताच्च, *and they*.

सारथिः + टीकते = सारथिष्टोक्तते, *the charioteer goes*.

कः + तनोति = कस्तनोति, *who extends?*

कः + शेते = कश्चेते, *who sleeps?*

1. When : is followed by क, ख, प, फ, it generally remains unchanged; if followed by any other letter of ख—प compounded with स, it always remains unchanged; if followed by श—स, it admits either form; as यः कश्चित्, *whosoever*. कः क्खरुः, *what hilt?* कः श्येते, or क्ख्येते, *who sleeps?*

2. Before क, ख, प, फ, it sometimes becomes क्, and is pronounced from the root of the tongue before the former two, and from the palate before the latter; as, कः करोति, *who acts?* कः पठति, *who reads?*

3. The : of the pronouns सः and एषः is dropped when followed by any letter besides अ, as सएषः, *this man*; सगच्छति, *he goes*. If अ privative is prefixed, the : is not dropped; as असौ नरः, *not this man*.

RULE VII.

घ्—प्, followed by ख—स, become क्—प्; and घ्—स्, followed by घ—ब, become ग्—ब्; as,

क्	+	ख	=	क्ख,	<i>a compound ख.</i>
लभ्	+	स्यते	=	लप्स्यते,	<i>he will gain.</i>
समिध्	+	तक्षा	=	समित्तक्षा,	<i>a wood-cutter.</i>
घ्	+	घ	=	ग्घ	<i>a compound घ.</i>
ककुम्	+	भिः	=	ककुम्भिः,	<i>by the points of the compass.</i>
षष्	+	दर्शनं	=	षड्दर्शनं,	<i>the six Dorshuns.</i>

1. This rule particularly applies to the final letters of nouns, adjectives, and verbs when inflected, whether the inflection be made by the simple change of the final, or by joining it with another affix or word : as क्षुध्, *hunger*, Nominative क्षुन् or क्षुद्, Instrumental क्षुद्भिः.

2. If ग, ड, ह, or ब precede घ—म्, when changed by this rule, they are converted into their corresponding aspirates ; as दुघ् from दुह्, Nominative धुग् or धुक्, *a milker* ; so बुघ्, Nom. भुन् or भुद्, *wise*.

RULE VIII.

क्—प्, followed by अ—ब, become ग्—ब् ; followed by ड—म, become ङ्—म् ; and followed by श, or ह, with अ—म after them, change the श to क्, and the ह to घ—भ ; as,

वाक् + ईशः = वागीशः, *master of speech*.

अप् + दः = अब्दः, *a cloud*.

एतत् + मानवः = एतन्मानवः, *this man*.

तत् + शास्त्रं = तच्छास्त्रं, *that shastra*.

वाक् + ह्रीनः = वाग्हीनः, *destitute of speech*.

किञ्चित् + हृतं = किञ्चिद्धृतं, *something stolen*.

1. क्—प्, followed by ड—म, श, or ह, admit of two forms ; as, एतद्मानवः, तच्छास्त्रं, वाग्हीनः ; that in

the rule is most commonly used, and the म of an affix admits only the regular form; as, बाङ्गयः, *eloquent*; चिन्मयः, *wise*.

RULE IX.

The त् class, followed by the च class, or ण, is changed to the च class; followed by the ट class, is changed to the ट class; and followed by ल, is changed to ल : as,

सत् + चित् = सच्चित्, *good intellect.*

तत् + श्रुत्वा = तच्छ्रुत्वा, *having heard that.*

तत् + टीका = तट्टीका, *his commentary.*

पश्चात् + लिखिता = पश्चाद्वलिखिता, *written afterwards.*

1. When ल, य, and व, are produced from a nasal, they must always have ° placed over them, as विद्वान् + लिखति = विद्वान्लिखति, *a wise man writes*. The ° is also sometimes placed over the nasals produced from ण; as, नं + भज = नम्भज, *worship him*.

RULE X.

न preceded by ऋ, ॠ, ए, ओ, becomes ण; न्, or म्, followed by घ—स, becomes ण; and न्, ण्, ड्, or ङ्, preceded by a short vowel, and followed by अ—औ, is doubled; as,

ह + नुते = हणुते, *he injures.*

घ + नाद = घणाद, *shout of applause.*

तितन् + सति = तितंसति, *he desires to extend.*

यम् + स्यति = यंस्यति, *he will cease.*

राजन् + इति = राजन्निति, *thus, O king!*

नर + छाया = नरच्छाया, *the shadow of man.*

1. When the न is final, or forms a compound with any letter of the न class, except न, it is not changed to ण ; in other cases it is, even if a vowel, ' produced from न or म, ;, any letter of the क or प class, य, न, or ह, intervenes.

RULE XI.

स, preceded by इ—ल, or the क् class, becomes घ; स्, followed by the च class or ञ, becomes ण्; followed by the ट class becomes घ्; and the घ्, followed by the त class, changes them to the ट class: as,

नि + सोदति = निषोदति, *he is sad.*

वाक् + सु = वाक्षु, *in the words.*

मनस् + चारु = मनश्चारु, *a good mind.*

पयस् + शीतं = पयश्शीतं, *cold water or milk.*

धनुस् + टङ्कारः = धनुष्टङ्कारः, *the twang of a bow.*

षष् + थ = षष्ठ, *the sixth.*

1. If : or ' intervenes, the स is still changed to ष;
as, दौः + सु = दौःषु, *in the arms.*

RULE XII.

To some finals other letters are affixed. ड्, followed by ण—स, may affix क; ट्, followed by स, may affix अत्; ण्, followed by ण—स, may affix ट. न्, followed by ण, may affix च; followed by स, may affix अत्; but followed by च, छ, ट, ठ, त, थ, with अ—म after them, must affix ण—स; as,

प्राङ् + षष्ठः = प्राङ्कषष्ठः or प्राङ्षष्ठः,
before the sixth.

षट् + सन्तः = षट्सन्तः or षट्सन्तः,
six good ones.

सुगण् + षष्ठः = सुगण्ड षष्ठः or सुगण्षष्ठः,
the sixth well counted.

सन् + शाणः = सञ्जशाणः, सञ्जाणः, or सञ्जशाणः,
a good touchstone.

सन् + सः = सनत्सः or सन् सः,
the good man,

नरान् + छिन्धि = नरांश्छिन्धि, *cut the men.*

पुत्रान् + त्राहि = पुत्रांस्त्राहि, *save the sons.*

1. प्रशान् does not affix श—स ; as, प्रशान्तनेति, *the meek man increases.* कान् followed by कान्, and नृन् followed by प, have both forms ; as, कांस्कान् or कान्कान्, *what ?* नृंस्याहि or नृन्पाहि, *save the men.*

N. B. When another letter different from those mentioned in any rule precedes or follows, no change takes place ; as, प्रश् + न = प्रश्न, *a question* ; षट् + ते = षट्ते, *they six* ; सन् + त्सरः, = सन्त्सरः, *a good hilt.*

In the inflection of a word, the न class, following the ट् class, is changed to the ट class : as, ईड् + ने = ईडे, *he praises.*

If by one rule a letter is dropped, no effect is afterwards produced by any other rule : as, घटते + इति = घटत इति, and not घटतेति ; चराः + अत्र = चरा अत्र and not चरात्र.

स is still changed to ष according to Rule XI. even when a letter is dropped ; as, ज्ञानिन् + सु = ज्ञानिषु, *among the wise.* There is a celebrated verse in which सः + एषः is written सैषः ; but it is regarded by the Pundits as a breach of the rules of Orthography, and as a poetical license.

PART II.

ETYMOLOGY.



This part of Grammar treats of the different sorts of words, their inflections, derivation, and composition.

The parts of speech are eight, viz. the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, and the Interjection.

CHAPTER I.

OF SUBSTANTIVES.

There are five declensions of Substantives, of which four end with vowels*, and one ends with consonants.

* There are a few ending with diphthongs, but they are irregular.

The Genders are three, the Masculine, the Feminine, and the Neuter.

The numbers are three, the Singular, the Dual, and the Plural.

The Cases are eight, the Nominative, the Objective, the Instrumental, the Dative, the Ablative, the Possessive, the Locative, and the Vocative.

SECTION I.

OF THE DECLENSIONS.

FIRST DECLENSION.

The first declension has two terminations, अ and आ. Nouns ending with अ may be masculine or neuter ; when masculine they form the nominative case by :, when neuter by '. Those ending with आ are feminine. As नर, *a man*; तारा, *a star*; ज्ञान, *knowledge*.

MASCULINE.

Singular.

Nom.	नरः	<i>a man.</i>
Obj.	नरं	<i>a man.</i>
Instr.	नरेण	<i>by a man.</i>
Dat.	नराय	<i>to a man.</i>
Abl.	नरात्	<i>from a man.</i>
Poss.	नरस्य	<i>of a man.</i>
Loc.	नरे	<i>in a man.</i>
Voc.	नर	<i>O man!</i>

Dual,

Nom.	नरौ	<i>two men.</i>
Obj.	नरौ	<i>two men.</i>
Instr.	नराभ्यां	<i>by two men.</i>
Dat.	नराभ्यां	<i>to two men.</i>
Abl.	नराभ्यां	<i>from two men.</i>
Poss.	नरयोः	<i>of two men.</i>
Loc.	नरयोः	<i>in two men.</i>

Plural.

Nom.	नराः	<i>men.</i>
Obj.	नरान्	<i>men.</i>
Instr.	नरैः	<i>by men.</i>
Dat.	नरेभ्यः	<i>to men.</i>
Abl.	नरेभ्यः	<i>from men.</i>
Poss.	नराणां	<i>of men.</i>
Loc.	नरेषु	<i>in men.</i>

FEMININE.

तारा, *a star*.

Singular.	Dual.	Plural.
N. तारा	तारे	ताराः
O. तारां	तारे	ताराः
I. तारया	ताराम्यां	ताराभिः
D. तारयै	ताराम्यां	ताराम्यः
A. तारायाः	ताराम्यां	ताराम्यः
P. तारायाः	तारयोः	ताराणां
L. तारायां	तारयोः	तारासु
V. तारे		

NEUTER.

ज्ञान, *knowledge*.

Singular.	Dual.	Plural.
N. ज्ञानं	ज्ञाने	ज्ञानानि
O. ज्ञानं	ज्ञाने	ज्ञानानि
I. ज्ञानेन	ज्ञानाम्यां	ज्ञानैः
D. ज्ञानाय	ज्ञानाम्यां	ज्ञानेम्यः
A. ज्ञानात्	ज्ञानाम्यां	ज्ञानेभ्यः
P. ज्ञानस्य	ज्ञानयोः	ज्ञानानां
L. ज्ञाने	ज्ञानयोः	ज्ञानेषु
V. हे ज्ञान		

There are a few compound substantives ending with आ, which are of the masculine gender: as, आज्यपा, *a drinker of clarified butter, an ancestor*. Nom. आज्यपाः, आज्यपौ, आज्यपाः; Obj. आज्यपां, आज्यपौ, आज्यपः; Inst. आज्यपा, आज्यपाभ्यां, आज्यपाभिः &c. like the fifth declension. अम्बा, अक्का, अल्ला, *a mother*, make Vocative अम्ब, &c.

In the examples of each declension, when the Vocative differs from the Nominative, it is supplied; when it is the same as the Nominative, it is omitted.

SECOND DECLENSION.

The second declension has two terminations, इ and उ, which may be of the masculine, feminine, or neuter gender. When of the masculine and feminine gender, : is added in the Nominative case. As, गिरि, *a mountain*; गुरु, *a teacher*; मति, *intellect*; धेनु, *a cow*; वारि, *water*; मधु, *honey*.

MASCULINE.

गिरि, *a mountain.*

	Singular.	Dual.	Plural.
N.	गिरि,	गिरी	गिरयः
O.	गिरिं	गिरी	गिरीन्
I.	गिरिणा	गिरिभ्यां	गिरिभिः
D.	गिरये	गिरिभ्यां	गिरिभ्यः
A.	गिरेः	गिरिभ्यां	गिरिभ्यः
P.	गिरेः	गिर्योः	गिरीणां
L.	गिरौ	गिर्योः	गिरिषु
V.	गिरे		

गुरु, *a teacher.*

	Singular.	Dual.	Plural.
N.	गुरुः	गुरु	गुरवः
O.	गुरुं	गुरु	गुरुन्
I.	गुरुणा	गुरुभ्यां	गुरुभिः
D.	गुरवे	गुरुभ्यां	गुरुभ्यः
A.	गुरोः	गुरुभ्यां	गुरुभ्यः
P.	गुरोः	गुर्वोः	गुरुणां
L.	गुरौ	गुर्वोः	गुरुषु
V.	गुरो		

FEMININE.

मति, *intellect*.

Singular.	Dual.	Plural.
N. मतिः	मती	मतयः
O. मतिं	मती	मतीः
I. मत्या	मतिभ्यां	मतिभिः
D. मत्यै and मतये	मतिभ्यां	मतिभ्यः
A. मत्याः and मतेः	मतिभ्यां	मतिभ्यः
P. मत्याः and मतेः	मत्याः	मतीनां
L. मत्यां and मतौ	मत्याः	मतिषु
V. मते		

धेनु, *a cow*.

Singular.	Dual.	Plural.
N. धेनुः	धेनू	धेनवः
O. धेनुं	धेनू	धेनूः
I. धेन्वा	धेनुभ्यां	धेनुभिः
D. धेन्वै and धेनवे	धेनुभ्यां	धेनुभ्यः
A. धेन्वाः and धेनोः	धेनुभ्यां	धेनुभ्यः
P. धेन्वाः and धेनोः	धेन्वाः	धेनूनां
L. धेन्वां and धेनौ	धेन्वाः	धेनुषु
V. धेनो		

NEUTER.

वारि, *water*.

	Singular.	Dual.	Plural.
N.	वारि	वारिणी	वारोणि
O.	वारि	वारिणी	वारोणि
I.	वारिणा	वारिभ्यां	वारिभिः
D.	वारिणे	वारिभ्यां	वारिभ्यः
A.	वारिणः	वारिभ्यां	वारिभ्यः
P.	वारिणः	वारिणेः	वारोणां
L.	वारिणि	वारिणेः	वारिषु
V.	वारि and वारि		

मधु, *honey*.

	Singular.	Dual.	Plural.
N.	मधु	मधुनी	मधूनि
O.	मधु	मधुनी	मधूनि
I.	मधुना	मधुभ्यां	मधुभिः
D.	मधुने	मधुभ्यां	मधुभ्यः
A.	मधुनः	मधुभ्यां	मधुभ्यः
P.	मधुनः	मधुनेः	मधूनां
L.	मधुनि	मधुनेः	मधुषु
V.	मधो and मधु		

अस्थि, *a bone*; अक्षि, *an eye*; दधि, *sour milk*; सक्थि, *a thigh*; are inflected like neuters of the 5th declension, ending with अन्, in the Instrumental case, and the other cases formed from it; as Nominative and Objective, अस्थि, अस्थिनी, अस्थीनि. Instrumental, अस्थ्या, अस्थिभ्यां, अस्थिभिः. Dative, अस्थे &c. like नामन्.

सानु, *a ridge of a hill*, makes in the Objective plural सानूनि and सूनि, &c.

THIRD DECLENSION.

The third declension has two terminations, ई and ऊ, which are chiefly of the feminine gender; as नारी, *a woman*; बधू, *a wife*.

FEMININE.

नारी, *a woman*.

	Singular.	Dual.	Plural.
N.	नारी	नार्यै	नार्यः
O.	नारी	नार्यै	नारीः
L.	नार्या	नारीभ्यां	नारीभिः
D.	नार्यै	नारीभ्यां	नारीभ्यः
A.	नार्याः	नारीभ्यां	नारीभ्यः
P.	नार्याः	नार्याः	नारीणां
L.	नार्यां	नार्याः	नारीषु
V.	नारि		

FEMININE.

बधू, *a wife.*

	Singular.	Dual.	Plural.
N.	बधूः	बध्वौ	बध्वः
O.	बधू	बध्वौ	बधूः
I.	बध्वा	बधूम्यां	बधूभिः
D.	बध्वै	बधूम्यां	बधूम्यः
A.	बध्वाः	बधूम्यां	बधूम्यः
P.	बध्वाः	बध्वौः	बधूनां
L.	बध्वां	बध्वोः	बधूषु
V.	बधु		

There are a few simple words of the masculine gender, ending with ई and ऊ, but they are inflected like the compounds, except in the Objective case; as हूहू, *king of the celestial quiristers*; Objective, हूहूँ, हूह्वौ, हूहून्; all the rest like खलपू.

Simple words ending originally with ई and ऊ are principally of the feminine gender, and are thus declined: as श्री, *prosperity*; भू, *the earth*.

FEMININE.

श्री, *prosperity.*

Singular.	Dual.	Plural.
N. श्रीः	श्रियौ	श्रियः
O. श्रियं	श्रियौ	श्रियः
I. श्रिया	श्रीभ्यां	श्रीभिः
D. श्रिये, and श्रिये	श्रीभ्यां	श्रीभ्यः
A. श्रियः, and श्रियाः	श्रीभ्यां	श्रीभ्यः
P. श्रियः, and श्रियाः	श्रियोः	श्रियां and श्रीणां
L. श्रियि, and श्रियां	श्रियोः	श्रीषु

भू, *the earth.*

Singular.	Dual.	Plural.
N. भूः	भुवौ	भुवः
O. भुव	भुवौ	भुवः
I. भुवा	भूम्यां	भूमिः
D. भुवे, and भुवै	भूम्यां	भूम्यः
A. भुवः, and भुवाः	भूम्यां	भूम्यः
P. भुवः, and भुवाः	भुवोः	भुवां and भूनां
L. भुवि, and भुनां	भुवोः	भूषु

So तन्त्री, *a stringed instrument*; तन्त्री, *lassitude*; तरौ, *a boat*; लक्ष्मी, *fortune*; भो, *fear*; ह्री, *shame*, &c.

Of those cases which admit of two forms, the first only is used when the word is masculine. नी is an exception in the Locative case singular; as, Nom. नीः, *a receiver*; Dative, निye; Ablative and Possessive, नियः; Locative, नियां.

स्त्री, *a woman*, takes only the last form, and makes Nom. स्त्री, स्त्रियौ, स्त्रियः; Obj. स्त्रियं and स्त्रीं, स्त्रियौ, स्त्रियः, and स्त्रीः; Inst. स्त्रिया, स्त्रीभ्यां, स्त्रीभिः; Dat. स्त्रियै, &c.

भ्रू, *a brow*, is inflected like भू; so also the compounds of भू, except दृन्मू, *a serpent*, and वर्धामू, *a frog*, which are inflected like खलपू.

Compound words, the last member of which is a verbal root, ending originally with ई or ऊ; also reduplicated words, having a single consonant before the ई or ऊ, are generally masculine, and are thus declined: as सेनानी, *a general*; खलपू, *a sweeper*.

MASCULINE.

सेनानी, *a general.*

Singular.	Dual.	Plural.
N. सेनानीः	सेनान्यौ	सेनान्यः
O. सेनान्यं	सेनान्यौ	सेनान्यः
I. सेनान्या	सेनानीभ्यां	सेनानीभिः
D. सेनान्ये	सेनानीभ्यां	सेनानीभ्यः
A. सेनान्यः	सेनानीभ्यां	सेनानीभ्यः
P. सेनान्यः	सेनान्योः	सेनान्यां
L. सेनान्यां	सेनान्योः	सेनानीषु

खलपू, *a sweeper.*

Singular.	Dual.	Plural.
N. खलपूः	खलप्वौ	खलप्वः
O. खलप्वं	खलप्वौ	खलप्वः
I. खलप्वी	खलपूभ्यां	खलपूभिः
D. खलप्वे	खलपूभ्यां	खलपूभ्यः
A. खलप्वः	खलपूभ्यां	खलपूभ्यः
P. खलप्वुः	खलप्वोः	खलप्वीं
L. खलप्वी	खलप्वोः	खलपूषु

So दिधी, *splendor*; दिधीः, दिधौ, दिध्यः &c. वानप्रमी, *an antelope*, makes Objective वानप्रमीं, वानप्रम्यौ, वानप्रमीन्; Locative singular, वानप्रम्यि.

There are no neuters of this declension.

FOURTH DECLENSION.

The fourth declension ends in ऋ, which is changed to आ in the nominative case singular, when the noun is of the masculine or feminine gender ; as, पितृ, *a father*; मातृ, *a mother*; धातृ, *a particular shrub*.

MASCULINE.

पितृ, *a father*.

Singular.	Dual.	Plural.
N. पिता	पितरौ	पितरः
O. पितरं	पितरौ	पितॄन्
I. पित्रा	पितृभ्यां	पितृभिः
D. पित्रे	पितृभ्यां	पितृभ्यः
A. पितुः	पितृभ्यां	पितृभ्यः
P. पितुः	पित्रोः	पितॄणां
L. पितरि	पित्रोः	पितृषु
V. पितः		

NEUTER.

धातु, *a particular shrub.*

Singular.	Dual.	Plural.
N. धातु	धातुणी	धातूणि
O. धातु	धातुणी	धातूणि
I. धात्रा, धातुणा	धातुभ्यां	धातुभिः
D. धात्रे, धातुणे	धातुभ्यां	धातुभ्यः
A. धातुः, धातुणः	धातुभ्यां	धातुभ्यः
P. धातुः, धातुणः	धात्रोः, धातुणोः	धातूणां, धातुणां
L. धातरि, धातुणि	धात्रोः, धातुणोः	धातुषु
V. धातः, धातु		

The feminine is declined like the masculine, except in the Objective plural, as मातृः.

There are very few neuters of this declension.

Words ending in ऋ formed from verbal roots lengthen the penultimate as far as the Objective plural; as, कर्तृ, *a doer*; Nom. कर्त्ता, कर्त्तारौ, कर्त्तारः. Obj. कर्त्तारं, कर्त्तारौ, कर्त्तृन्.

नप्तृ, *a grandson*, is declined like कर्त्तृ; so also स्वसृ, *a sister*. नृ, *a man*, makes in the Possessive plural नृणां and नृणाम्.

FIFTH DECLENSION.

The fifth declension ends with final consonants, and may be of the masculine, feminine, or neuter gender. There is no difference between the masculine and feminine in the inflections, as may be seen in the examples; स्वामिन्, *a husband or master*; भास्वत्, *the sun*; मूर्धन्, *the head*; चन्द्रमस्, *the moon*; वाच्, *a word*; and गिर, *a word*.

Some of the final Consonants in the formation of the Nom. case are changed thus:

च्	becomes	क्	as वाच्, <i>a word</i> , Nom. वाक्.
ज्	—	क् or ट्	— युज्, <i>a devotee</i> ; Nom. युक्. परिव्राज्, <i>a traveller</i> ; Nom. परिव्राट्.
द् and घ्	become	त्	— सम्पद्, <i>wealth</i> ; सम्पत्; N. क्षुध, <i>hunger</i> ; N. क्षन्.
न्	is dropped and the vowel made long;	}	— राजन्, <i>a king</i> ; Nom. राजा. हस्तिन्, <i>an elephant</i> ; Nom. हस्ती.
भ्	becomes	प्	— ककुभ्, <i>a point of the compass</i> ; Nom. ककुप्.
र्	becomes : with the vowel long;	}	— गिर, <i>a word</i> , Nom. गीः.
श्	becomes	क् or ट्	— दिश्, <i>a side</i> ; Nom. दिक्. प्राश् or प्राष्ट्, <i>a question</i> ; Nom. प्राट्.

घ् becomes ट्, or ः with the vowel long;	} as नृघ्, <i>thirst</i> ; Nom. नृट्. सजुघ्, <i>a companion</i> ; Nom. सजूः.
स् becomes ः with the vowel long;	} — पुरोधस्, <i>a priest</i> ; Nom. पुरोधाः.
ह् becomes क् or ट्,	— दुह्, <i>a milker</i> ; Nom. धुक्. मधुलिह्, <i>a bee</i> ; Nom. मधुलिट्.

The other single consonants undergo no change.

The final क्, ट्, त्, प्, of the Nominative case may be doubled, or changed to ग्, ड्, द्, ब्, at pleasure; as, वाक्, वाक्क्, or वाग्, &c.

In compound finals the last letter is dropped, and the remaining one changed according to the Rules of Permutation; but when the first letter of the compound is स or क, the स or क is dropped; as खन् *a cripple*, Nom. खन्. अख् *a baker*, Nom. अट्, अज्जै, भृज्जः, &c *. The क of रक्, and that produced from च् or ज्, are not dropped; as गोरक्, N. गोरक्, *a cowkeeper*.

The Inst. Dat. and Abl. cases dual and plural, also the Loc. plural, are formed from

* See Rule VII. p. 25.

the Nom. singular by changing a long vowel to a short one, : into different letters according to the 5th and 6th Rules of Permutation, and the letters क् ट् त् प् to ग् ड् ब्.

The other cases are formed from the simple word:—this sometimes varies in the Obj. plural, in which case the Inst. Dat. Abl. Poss. and Loc. cases singular; the Poss. and Loc. dual; and the Poss. plural are varied in the same manner.

Words ending with अत् preceded by व or न, change the त् to अन् in the Nominative singular, and insert न् as far as the Objective plural; but the other cases formed from the Nominative singular are regular as though it had ended with त्.

Words ending with अन् change अ to आ as far as the Objective plural, and then drop it; in the Locative singular there are two forms.

MASCULINE.

स्वामिन्, *a husband or master.*

	Singular.	Dual.	Plural.
N.	स्वामी	स्वामिनौ	स्वामिनः
O.	स्वामिनं	स्वामिनौ	स्वामिनः
I.	स्वामिना	स्वामिभ्यां	स्वामिभिः
D.	स्वामिने	स्वामिभ्यां	स्वामिभ्यः
A.	स्वामिनः	स्वामिभ्यां	स्वामिभ्यः
P.	स्वामिनः	स्वामिनेः	स्वामिनां
L.	स्वामिनि	स्वामिनेः	स्वामिषु
V.	स्वामिन्		

भास्वत्, *the sun.*

	Singular.	Dual.	Plural.
N.	भास्वान्	भास्वतौ	भास्वन्तः
O.	भास्वन्तं	भास्वतौ	भास्वतः
I.	भास्वता	भास्वद्वां	भास्वद्भिः
D.	भास्वते	भास्वद्वां	भास्वद्भ्यः
A.	भास्वतः	भास्वद्वां	भास्वद्भ्यः
P.	भास्वतः	भास्वतेः	भास्वतां
L.	भास्वति	भास्वतेः	भास्वत्सु
V.	भास्वन्		

MASCULINE.

मूर्धन्, *the head.*

	Singular.	Dual.	Plural.
N.	मूर्धा	मूर्धानौ	मूर्धानः
O.	मूर्धानं	मूर्धानौ	मूर्धः
I.	मूर्ध्वा	मूर्ध्वाभ्यां	मूर्ध्वाभिः
D.	मूर्ध्वे	मूर्ध्वभ्यां	मूर्ध्वभ्यः
A.	मूर्ध्वः	मूर्ध्वभ्यां	मूर्ध्वभ्यः
P.	मूर्ध्वः	मूर्ध्वः	मूर्ध्वीं
L.	मूर्ध्वि, मूर्ध्वनि	मूर्ध्वः	मूर्ध्वसु
V.	मूर्ध्वन्		

चन्द्रमस्, *the moon.*

	Singular.	Dual.	Plural.
N.	चन्द्रमाः	चन्द्रमसौ	चन्द्रमसः
O.	चन्द्रमसं	चन्द्रमसौ	चन्द्रमसः
I.	चन्द्रमसा	चन्द्रमोभ्यां	चन्द्रमोभिः
D.	चन्द्रमसे	चन्द्रमोभ्यां	चन्द्रमोभ्यः
A.	चन्द्रमसः	चन्द्रमोभ्यां	चन्द्रमोभ्यः
P.	चन्द्रमसः	चन्द्रमसोः	चन्द्रमसां
L.	चन्द्रमसि	चन्द्रमसोः	चन्द्रमःसु
V.	चन्द्रमः		

Compounds ending with हन् do not lengthen the penultimate अ, and when they drop it in the Objective plural, they change the ह to घ; as, मित्रहन्, *the killer of his friend*, Nom. मित्रहा, मित्रहणौ, मित्रहणः; Objective मित्रहणं, मित्रहणौ, मित्रघ्नः &c. So पूषन् and अर्यमन्, *the sun*, as far as the Objective plural.

Words having व or म as the last letter of a compound consonant before अन्, do not drop the penultimate अ in the Objective plural; as यज्वन् *a priest*, Nom. यज्वा, यज्वानौ, यज्वानः; Objective यज्वानं, यज्वानौ, यज्वनः.

क्रुच्च्, *a heron*, makes Nom. क्रुङ् नुरासाह्, *Indrā*, makes नुराघाट्, नुरासाहौ, नुरासाहः &c. अनेहस् *time*, उशनस् *Mercury*, परदंशस् *Indrā*, make Nom. अनेहा, Voc. अनेहः &c. उशनस् makes Voc. उशनः, उशनन्, उशन.

FEMININE.

वाच्, *a word*.

Singular.	Dual.	Plural.
N. वाक्	वाचौ	वाचः
O. वाचं	वाचौ	वाचः
I. वाचा	वाग्भ्यां	वाग्भिः
D. वाचे	वाग्भ्यां	वाग्भ्यः
A. वाचः	वाग्भ्यां	वाग्भ्यः
P. वाचः	वाचोः	वाचां
L. वाचि	वाचोः	वाचुः

FEMININE.

गिर, *a word.*

	Singular.	Dual.	Plural.
N.	गीः	गिरौ	गिरः
O.	गिरं	गिरौ	गिरः
I.	गिरा	गीर्भ्यां	गीर्भिः
D.	गिरे	गीर्भ्यां	गीर्भ्यः
A.	गिरः	गीर्भ्यां	गीर्भ्यः
P.	गिरः	गिरौः	गिरां
L.	गिरि	गिरौः	गीर्घु

उपानह, *a shoe*, makes Nom. उपानत्, &c.

Neuters ending with any letter but य—म, insert न् in the Nominative and Objective plural, as, जगत्, *the world* ; Nom. and Obj. जगत्, जगती, जगन्ति.

Neuters ending with अन्, drop the न् in the Nom. and the penultimate अ in the Inst. case singular ; in the Loc. singular and Nom. and Obj. dual there are two forms. Those ending with स्, change the स् to : in the Nom. case singular ; and when न् is inserted in the

plural, change a penultimate अ, इ, उ to आ, ई, ऊ. As नामन्, *a name*; मनस्, *the mind*.

NEUTER.

नामन्, *a name*.

	Singular.	Dual.	Plural.
N.	नाम	नामनी, नाम्नी	नामानि
O.	नाम	नामनी, नाम्नी	नामानि
I.	नाम्ना	नामभ्यां	नामभिः
D.	नाम्ने	नामभ्यां	नामभ्यः
A.	नाम्नः	नामभ्यां	नामभ्यः
P.	नाम्नः	नाम्नोः	नाम्नां
L.	नाम्नि, नामनि	नाम्नोः	नामसु
V.	नाम, नामन्		

मनस्, *the mind*.

	Singular.	Dual.	Plural.
N.	मनः	मनसो	मनांसि
O.	मनः	मनसो	मनांसि
I.	मनसा	मनोभ्यां	मनोभिः
D.	मनसे	मनोभ्यां	मनोभ्यः
A.	मनसः	मनोभ्यां	मनोभ्यः
P.	मनसः	मनसोः	मनसां
L.	मनसि	मनसोः	मनःसु
V.	मनः		

अहन्, *a day*, makes Nominative अहः; with a numeral वि or साष्ट, the Loc. singular is यद्दि, यद्दिनि, or यद्दि, *on the second day*.

SECTION II.

OF THE GENDER, NUMBER, AND CASES
OF THE NOUNS.

1st—*Of Gender.*

While the noun remains in its primitive state, it is not easy, in every instance, to determine of what gender it is, without reference to the Dictionary : it may however in many cases be ascertained by the *signification* or *termination* of the word.

Some nouns from the nature of the objects which they express are masculine or feminine ; as पुरुष, *a man* ; स्त्री, *a woman* ; पिता, *a father* ; माता, *a mother*.

The names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, scimitars, arrows, poisons, snakes, birds, wells, weights, measures, sound, fire,

sun, moon, wind, collection, mud, grain, chrystal, colours, chariots, enemies, members of the body, and objects of sensation, are generally masculine. Abstracts ending with इमन् ; also many words ending with उ, क, ग, ट, ण, थ, न, प, भ, म, र, घ, and स, are masculine. As सुर, *a god* ; अमुर, *an infernal* ; स्वर्ग, *heaven* ; यज्ञ, *a sacrifice* ; अद्रि, *a mountain* ; &c. लघिमन्, *lightness* ; गुरु, *a teacher* ; वक्, *a heron* ; रोग, *disease* ; पट, *cloth* ; रण, *war* ; नाथ, *a lord* ; जन, *a person* ; द्विप, *an elephant*, &c.

A very considerable number of nouns are both masculine and neuter ; as आकाश, *the sky* ; उद्योग, *exertion* ; कपट, *deceit* ; कपाल, *the skull* ; कुष्ठ, *leprosy* ; शक्र, *a saw* ; गृह, *a house* ; चमस, *a spoon* ; चरण, *a foot* ; चषक, *a cup* ; छत्र, *an umbrella* ; टङ्क, *a pick-axe* ; तङ्क, *grief at separation* ; धर्म, *virtue* ; नख, or नखर, *a finger-nail* ; पातक, *sin* ; मान, *honour* ; वर्ण, *a colour* ; सार, *essence*, and many others.

Words meaning lightning, night, climbing plants, the lute, points of the compass, earth,

shame, light, and brightness, are commonly feminine : so also words ending with आ, ई, ऊ, द्, and abstracts ending with ता. ति, or अति; as विद्युत्, *lightning* ; रात्रि, *night*, &c. खेला, *play* ; तन्द्रा, *drowsiness* ; भद्रता, *goodness* ; स्मृति, *recollection*.

Feminine nouns are formed from the masculine by adding ई, sometimes by adding आ ; the final vowel of the word is dropped; as, नद, नदी, *a river* ; मृग, मृगी, *a doe* ; हस्तिन्, हस्तिनी, *an elephant* ; बाल, बाला, *a child* ; चटक, चटका, *a sparrow*. नर, *a man*, makes नारी.

Words ending with ऋ change the ऋ to र् in the feminine ; some change a final ऊ to व, and a final ति to त्रि; some ending with य, as the last letter of a compound consonant, drop it ; and nouns of the 5th declension, varying in the Objective plural or Inst. singular, do the same in the feminine gender ; as, कर्तृ, कर्त्री, *an actress* ; वर्षाभू, वर्षाम्बी, *a frog* ; पति, पत्नी, *a mistress* ; मत्स्य, मत्सी, *a fish* ; राजन्, राज्ञी, *a queen*, &c.

Most words ending with अक, form the feminine by आ, and insert इ ; as, कारक, कारिका, *a doer**.

क्षिपक, *a thrower*, and धारक, *a holder*, do not insert इ ; and अज, *a goat* ; पुत्र, *a son* ; भल्ल, *a pair of bellows* ; वृन्दार, *a god* ; and सून, *a charioteer*, have two forms when अक is added. As क्षिपका, अजिका and अजका, &c.

There are sometimes two forms in the feminine ; as, रात्रि, रात्रो, *night* ; वाच्, वाचा, *a word* ; सोमन्, सोमा, *a border*, &c.

आचार्य, *a teacher* ; आर्य, *an honorable man* ; उपाध्याय, *an instructor* ; मातुल, *a maternal uncle* ; सूर्य, *the sun* ; क्षत्रिय, *a man of the military tribe*, have two forms ; as, आचार्यी and आचार्याणी, &c.

इन्द्र, *Indrā* ; भव, मृड, सर्व, *Shivā* ; ब्रह्मन्, *Brāhmā* ; रुद्र, *Rūdrā* ; वरुण, *Vīrūnā* ; make the feminine by आनी ; as, इन्द्राणी, भवानो, ब्रह्माणी, &c.

अग्नि, *fire* ; कुशित, *a certain sage* ; कुषीद्, *usury* ; पूनक्रानु, *Indrā* ; मनु, *the sage Mūnū* ; and वृषाकपि, *Vīshnū* ; make the feminine by आयी ; as अग्नायी, मनायी, &c.

* Verbals of this description may be considered as nouns, when they stand alone ; but as adjectives, when they qualify another word.

Words signifying atmosphere, forest, leaf, hole, dew, water, coldness, heat, flesh, blood, face, eyes, belly, palate, riches, fruit, copper, iron, pain, pleasure, aquatic flowers, salt, spices, perfumes, ornaments, battle, courtyard, name, cloth, food, wood, horn, sour gruel, medicine, nectar, bow, town, are very frequently neuter. Verbal nouns ending with च् ; abstracts ending with य, ल् ; many words ending with न, ल, स् ; and Numerals above a hundred (except कोटि) when used substantively, are neuter. As, अम्बर, *the sky* ; अरण्य, *a wilderness* ; पत्र, *a leaf* ; छिद्र, *a hole*, &c. खनित्र, *a spade* ; राज्य, *a kingdom* ; गमन, *a going* ; कुल, *a tribe* ; यशस्, *fame*.

Some few may be masculine or feminine, as मुष or मुषा, *a crucible* ; कण्ठ, कण्ठा, or कण्ठी, *the throat* ; यष्टि or यष्टी, *a stick*, &c. A few others are feminine or neuter, as वार्द्धका, वार्द्धक, *old age* ; मैत्री, मैत्र्य, *friendship* ; and a few admit of all the genders, as पात्रः, पात्री, पात्रं, *a vessel* ; so पुट, *a cup* ; पट, *a basket* ; वाट, *a road or inclosure* ; दाडिम, *a pomegranate* ; and कुवल, *a jujube*.

2d—Of Number.

Nouns of multitude are frequently added to other Nouns to express plurality of idea; as, विपिनसमूहः, *woods*; मृत्यवर्गाः, *servants*; तृणगणः, *blades of grass*; and शङ्खवेणुगणाः, *shells and flutes*.

Some names of countries are used in the plural number only; as पञ्चालाः, *Pūñchālā*; विदेहाः, *Vēdaihā*; वङ्गाः, *Vūngā*, &c.

The following words are commonly used only in the plural number :—अप्, *water*; असु or प्राण, *life*; अप्सुरस्, *a nymph*; क्षतिका and बहुला, *two names of mansions in the Zodiac*; गे, *when it means water*; जलौकस्, *a leech*; तण्डुल, *rice*; दारा, *a wife*; दशा, *the fringe of a garment*; धाना, *parched barley*; पण्डु, *name of a city*; मघा, *a certain star*; लाज, *fried grain*; वर्षा, *the rainy season*; वल्ज, *a sort of grass*; सिकता, *sand*; and सुमनस्, *a flower*.

3d.—Of Case.

The regular cases are often supplied by other words or terminations.

The Instrumental case is sometimes supplied by करण, करणक, and पूर्व, पूर्वक; as अस्त्र करणं, * *with a weapon*; बुद्धिपूर्वक, *by design*. The Dative by अर्थ and हेतु, as शोधनार्थः †, *for purification*; उन्नतिहेतोः, *for exaltation*. The Ablative by तः, as पुराणतः, *from the Pūrāṇā*. The Locative by आ, as देवत्रा, *in the God*.

Some nouns are entirely deficient in the cases : as, अलं, *enough*, ornament, power, prevention; अस्ति, *existence*; आर्यं, *obtsacle*; आर्यहलं, *violence*; ईडा and प्रादुर्, *manifestness*; उपधा, *division*; ओं, *Hindū trinity*; कं, *water, head, ease, blame*; नमः, *salutation*; नास्ति, *non-existence*; प्रतान्, *diffusion*; प्रताम्, *fatigue*; शं and क्षमा, *welfare*; सनुतर्, *concealment*; खर्, *heaven*; हलं, *negation, quarrel*.

* Ending with ' the word is a compound adverb, but ending with क् a compound adjective.

† This may be अर्थः, अर्थ, अर्थाय, or अर्थे.

Others are redundant in some of the cases, as असृज्, असन्, n. *blood*; आसन, आसन्, n. *a seat*; उदक, उदन्, n. *water*; दन्त, दत्, m. *a tooth*; दोष्, दोषन्, m. *an arm*; नासिका, नस्, f. *a nose*; निशा, निष्, f. *night*; पाद, पद्, m. *a foot*; एतना, एत्, f. *an army*; मास, मास्, m. *a month*; यक्षत्, यकन्, n. *the spleen*. यूष, यूषन्, m. *broth*; शृक्षत्, शृकन्, m. *ordure*; शीर्ष, शीर्षन्, n. *the head*; हृदय, हृद्, n. *the heart*.

The first in each of the above two words is regular in all the cases; the second is substituted for the first, and is regular only from the Objective plural †; as,

असृज्, असन्, *blood*.

Singular.	Dual.	Plural.
N. असृक्	असृजौ	असृजि
O. असृक्	असृजौ	असृजि, असानि
I. असृजा, अस्ता	असृग्भ्यां, असम्यां	असृग्भिः, असभिः
D. असृजे अस्ते	असृग्भ्यां, असम्यां	असृग्भ्यः, असम्यः
&c. &c.		

† Some respectable Pundits maintain, that they are both regular throughout, but that the latter are less frequently used in the first two cases.

हृदय, हृद्, *the heart.*

Singular.	Dual.	Plural.
N. हृदयं	हृदये	हृदयानि
O. हृदयं	हृदये	हृदयानि, हृन्दि
I. हृदयेन, हृदा	हृदयाम्भां, हृद्भां	हृदयैः, हृद्भिः
D. हृदयाय, हृदे	हृदयाम्भां, हृद्भां	हृदयेभ्यः, हृद्भ्यः
&c. &c.		

The following Nouns are irregular :—

जरा, f. *decrepitude*, may be regular like नारा, or like a word ending with अस्, except in the Nom. singular, and the cases formed from it; as Nom. जरा, जरे जरसौ, जराः जरसः; Obj. जरां जरसं, जरे जरसौ, जराः जरसः; Ins. जरया जरसा, जराम्भां, जराभिः, &c.

सखि, m. *a companion*. Nom. सखा, भखायौ, सखायः; Obj. सखायं, सखायौ, सखीन्; (the dual and plural are regular like गिरि) Inst. singular सख्या; Dat. सख्ये; Acc. and Poss. सख्युः; Loc. सख्यौ. So पति, m. *a lord*, from the Inst. sing. but regular when a compound.

कोष्ट, m. *a jackal*. Nom. कोष्टा, कोष्टारौ, कोष्टारः; Obj. कोष्टारं, कोष्टारौ, कोष्टून्, and कोष्टून्; Inst. कोष्टुना कोष्टा, कोष्टुभ्यां, कोष्टुभिः, &c. like the 2nd and 4th declensions in all the cases formed from the Obj. plural. Feminine कोष्टी.

रै, m. *wealth*. Nom. राः, रायौ, रायः; Obj. रायं, रायौ, रायः; Inst. राया, राभ्यां, राभिः, &c. like the 5th declension.

गो, m. *an ox*. गौः, गावौ, गावः; Obj. गां, गावौ, गाः; Inst. गवा, गोभ्यां, गोभिः; Dat. गवे, गोभ्यां, गोभ्यः; Abl. गोः, गोभ्यां, गोभ्यः; Poss. गोः, गवोः, गवां; Loc. गवि, गवोः, गोषु. So द्यौ, *heaven*.

नौ, f. *a boat*. Nom. नौः, नावौ, नावः; Obj. नावं, नावौ, नावः; Inst. नावा, नौभ्यां, नौभिः, &c. So ग्लौ, *the moon*.

अप्, f. *water*. Nom. plural आपः, Obj. अपः, Inst. अद्भिः, Dat. and Abl. अद्भ्यः, Poss. अपां, Loc. अप्सु.

अनडुह्, n. *a bull*. Nom. अनड्वान्, अनड्वाहौ, अनड्वाहः; Obj. अनड्वाहं, अनड्वाहौ, अनडुहः; Inst. अनडुहा, अनडुद्भ्यां अनडुद्भिः, &c. Feminine अनडुहो and अनड्वाही.

अर्वन्, m. *a horse*. Nom. अर्वा, अर्वनौ, अर्वनः; Obj. अर्वनं, अर्वनौ, अर्वनः; Inst. अर्वना, अर्वद्भ्यां, अर्वद्भिः, &c. Feminine अर्वती.

दिव्, f. *heaven*. Nom. द्यौः, दिवौ, दिवः; Obj. दिवं and द्यां, दिवौ, दिवः; Inst. दिवा, द्युभ्यां, द्युभिः &c.

पथिन्, n. *a road*. Nom. पन्थाः, पन्थानौ, पन्थानः; Obj. पन्थानं, पन्थानौ, पथः; Inst. पथा, पथिभ्यां, पथिभिः, &c. So मथिन्, *a churning*, मन्थाः; and ऋभुक्षिन् *Indrā*, ऋभुक्षाः, &c. As a compound, पथिन् makes Nom. महापथः, महापथौ, महापथाः, &c. *a great road*; like नर.

पुमस्, m. *a male*. Nom. पुमान्, पुमांसौ, पुमांसः; Obj. पुमांसं, पुमांसौ, पुंसः; Inst. पुंसा, पुंभ्यां, पुभिः, &c.

प्रियचतुर्, m. *a lover of four*. Nom. प्रियचत्वारः, प्रियचत्वारैः, प्रियचत्वारः; Obj. प्रियचत्वारं, प्रियचत्वारैः, प्रियचतुरः; Inst. प्रियचतुरा, प्रियचतुर्भ्यां, प्रियचतुर्भिः, &c.

मघवन्, m. *Indra*. Nom. मघवान् मघवाः, मघवनौ मघवानौ, मघवन्तः मघवानः; Obj. मघवन्तं मघवानं, मघवनौ मघवानौ, मघवतः मघेनः; Inst. मघवता मघेना, मघवद्भ्यां मघवभ्यां, मघवद्भिः मघवभिः, &c. Feminine मघेनी, and मघवती.

युवन्, m. *a youth*. Nom. युवा, युवानौ, युवानः; Obj. युवानं, युवानौ, यूनः; Inst. यूना, युवभ्यां, युवभिः, &c. Feminine युती and युवति, युवती.

श्वन्, *a dog*. Nom. श्वा, श्वानौ, श्वानः; Obj. श्वानं, श्वानौ, शुनः; Inst. शुना, श्वभ्यां, श्वभिः, &c. Feminine शुनी.

वाह् preceded by अ or आ becomes औ, preceded by any other vowel becomes ऊ, in the Obj. plural, and the cases formed from it; as, विश्ववाह्, *the sustainer of the universe*; Nom. विश्ववाट्, विश्ववाहौ, विश्ववाहः; Obj. plural विश्वौहः, &c. भूवाह्, *the sustainer of the earth*; Nom. भूवाट्, भूवाहौ, भूवाहः; Obj. plural भूहः, &c.

श्वेतवाह्, *Indrā*, has two forms; Nom. श्वेतवाः, श्वेतावाहौ, श्वेतवाहः; Obj. श्वेतवाहं, श्वेतवाहौ, श्वेतौहः and श्वेतवाहः; Inst. श्वेतौहा श्वेतवाहा, श्वेतवोभ्यां, श्वेतवोभिः, &c. Voc. श्वेतवः and श्वेतवाः. Feminine श्वेतौही. So अवयाज्, उक्थशास्, and पुरोडाश् in the Nom. and Voc. singular.

CHAPTER III.

OF ADJECTIVES.



SECTION I.

OF THE DECLENSION OF ADJECTIVES.

Adjectives in their inflections are analogous to Substantives.

They may be divided into two sorts, the one ending with vowels, and the other with consonants.

Most of them vary in gender to agree with the Noun which they qualify ; but some, with the exception of the neuter in the first two cases, under one termination include all the genders; as, शुभ, *fair*; मृदु, *mild*; श्रीमत्, *prosperous*; तृष्णञ्, *covetous*.

शुभ, *fair*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	शुभः	शुभा	शुभं
O.	शुभं	शुभां	शुभं
I.	शुभेन	शुभया	शुभेन
D.	शुभाय	शुभायै	शुभाय
A.	शुभात्	शुभायाः	शुभात्
P.	शुभस्य	शुभायाः	शुभस्य
L.	शुभे	शुभायां	शुभे
V.	शुभ	शुभे	शुभ

DUAL.

N.O.	शुभौ	शुभे	शुभे
I.D.A.	शुभाभ्यां	शुभाभ्यां	शुभाभ्यां
P.L.	शुभयोः	शुभयोः	शुभयोः

PLURAL.

N.	शुभाः	शुभाः	शुभानि
O.	शुभान्	शुभाः	शुभानि
I.	शुभैः	शुभाभिः	शुभैः
D.	शुभेभ्यः	शुभाभ्यः	शुभेभ्यः
A.	शुभेभ्यः	शुभाभ्यः	शुभेभ्यः
P.	शुभानां	शुभानां	शुभानां
L.	शुभेषु	शुभासु	शुभेषु

मृदु, *mild*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	मृदुः	मृदुः	मृदु
O.	मृदुं	मृदुं	मृदु
I.	मृदुना	मृदुवा	मृदुना
D.	मृदवे	मृद्वै	मृदुने
A.	मृदोः	मृदवाः	मृदुनः
P.	मृदोः	मृदवाः	मृदुनः
L.	मृदौ	मृद्वी	मृदुनि
V.	मृदो	मृदो	मृदु

DUAL.

N. O.	मृदू	मृदू	मृदुनी
I. D. A.	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
P. L.	मृद्वोः	मृद्वोः	मृदुनोः

PLURAL.

N.	मृदवः	मृदवः	मृदूनि
O.	मृदून्	मृदूः	मृदूनि
I.	मृदुभिः	मृदुभिः	मृदुभिः
D.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
A.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
P.	मृदूनां	मृदूनां	मृदूनां
L.	मृदुषु	मृदुषु	मृदुषु

श्रीमत्, *prosperous*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	श्रीमान्	श्रीमती	श्रीमत्
O.	श्रीमन्तं	श्रीमतीं	श्रीमत्
I.	श्रीमता	श्रीमत्या	श्रीमता
D.	श्रीमते	श्रीमत्यै	श्रीमते
A.	श्रीमतः	श्रीमत्याः	श्रीमतः
P.	श्रीमतः	श्रीमत्याः	श्रीमतः
L.	श्रीमति	श्रीमत्यां	श्रीमति
V.	श्रीमन्	श्रीमति	श्रीमत्

DUAL.

N. O.	श्रीमन्तौ	श्रीमत्यौ	श्रीमती
I. D. A.	श्रीमद्भ्यां	श्रीमतोभ्यां	श्रीमद्भ्यां
P. L.	श्रीमतेः	श्रीमत्येः	श्रीमतेः

PLURAL.

N.	श्रीमन्तः	श्रीमत्यः	श्रीमन्ति
O.	श्रीमतः	श्रीमतीः	श्रीमन्ति
I.	श्रीमद्भिः	श्रीमतीभिः	श्रीमद्भिः
D.	श्रीमद्भ्यः	श्रीमतीभ्यः	श्रीमद्भ्यः
A.	श्रीमद्भ्यः	श्रीमतोभ्यः	श्रीमद्भ्यः
P.	श्रीमतां	श्रीमतीनां	श्रीमतां
L.	श्रीमत्सु	श्रीमतीषु	श्रीमत्सु

तृष्णज्, *covetous.*

SINGULAR.

	Mas. & Fem.	Neuter.
N.	तृष्णक्	तृष्णक्
O.	तृष्णञं	तृष्णक्
I.	तृष्णजा	तृष्णजा
D.	तृष्णजे	तृष्णजे
A.	तृष्णजः	तृष्णजः
P.	तृष्णजः	तृष्णजः
L.	तृष्णजि	तृष्णजि

DUAL.

N. O.	तृष्णजौ	तृष्णजौ
I. D. A.	तृष्णगभ्यां	तृष्णगभ्यां
P. L.	तृष्णजोः	तृष्णजोः

PLURAL.

N.	तृष्णजः	तृष्णजि
O.	तृष्णजः	तृष्णजि
I.	तृष्णगिभिः	तृष्णगिभिः
D.	तृष्णगभ्यः	तृष्णगभ्यः
A.	तृष्णगभ्यः	तृष्णगभ्यः
P.	तृष्णजां	तृष्णजां
L.	तृष्णजु	तृष्णजु

Adjectives ending with अक insert इ in the feminine. आर्यक, *chief*; एष, *this*; ज्ञ, *knowing*; द्व, *two*; स्व, *own*; have two forms in the feminine, when क is affixed. Those formed from feminine Nouns ending with आ have three. As शुभक, *white*; शुभिका; आर्यिका, आर्यका; गंगिका, गंगाका, गंगका, from गंगा, *the Ganges*.

जीवक, *living*; ध्रुवक, *firm, certain*; यक, *belonging to which*; सक, *belonging to this*; are exceptions, and do not insert इ; as, जीवका, &c.

अराल, *crooked*; उदार, *great*; कल्याण, *happy*; कृपण, *covetous*; चण्ड, *angry*; पुराण, *old*; विकट, विशङ्कट, *terrific*; विशाल, *wide, great*; शैल, *red*, and compounds relating to the members of the body, have two forms in the feminine. A few of the latter have only that formed by आ. Words of comparison ending with पुच्छ, and those ending with a passive participle which relates either to the parts of the body, or something diminutive, have only that formed by ई. As, अराला, अराली; पद्ममुखा, पद्ममुखी, *lotus-faced*; कल्याणपार्श्वी, *having fine sides*; व्याघ्रवदना, *having a face like a tiger*; शरपुष्पी, *having a tail like an arrow*; शंखभित्री, *broken-skulled*; अमलिप्तो, *a little cloud-capt*.

So क्रीत, *bought*, is used in the feminine, as, धनक्रीती, *bought with money*.

एत, *variegated*; भरित, *nourished*; रोहित, *red*; लोहित, *blood-coloured*; श्वेत, *white*, have two forms; thus, एता and एणी, &c. असित and पलित have three forms; as असिता, *black*; असिक्री, and असिक्रि, *middle aged*; पलिता, *grey*; पलिक्री, and पलिक्रि, *old*.

अजर, and निर्जर, *undecayable*, like the noun जरा, have two forms, except in the Nom. and Oblique cases formed from it: as Nom. अजरः, अजरौ अजरसौ, अजराः अजरसः, &c.

Adjectives ending with उ, except such as have a compound consonant before the उ and खरु, *of a harsh taste*, have two forms in the feminine; thus, मृदु or मृद्वी.

उरु, *a thigh*, being the last word in a compound adjective of comparison; also कद्रु, *tawny*; पद्गु, *lame*; भीरु, *fearful*; and adjectives ending with बाहु; change the उ to ऊ in the feminine; as रम्भोत्तू, *having thighs like a plantain tree*; पद्गू, *lame*.

Adjectives beginning with a vowel and ending with इ—ऋ, besides the regular form, may in the Dat. Abl. Pos. and Loc. singular, and Poss. and Loc. dual, have the feminine and neuter the same as the masculine; thus Dat.

अनादये, from अनादि, *without beginning*, may be masculine, feminine, or neuter.

Adjectives ending in ई or ऊ, change the ई to इ, and the ऊ to उ, in the neuter gender; as, सुखी, masculine and feminine, सुखि, neuter, *happy*; वामतनूः, masculine and feminine, वामतनु, neuter, *handsome*.

ई following ख, त, or न substituted for त, has two forms in the Abl. and Poss. masculine singular; as सुख्यः or सुखु. from. सुखी. So लुनी, *cutting*; लुन्यः or लुनुः, &c.

सुधी, *wise*, makes sing. dual, and plur. mas. and fem. Nom. सुधीः, सुधियौ, सुधियः, &c. like श्री. प्रधी, *intelligent*, makes Nom. प्रधीः, प्रधौ, प्रध्यः, &c. like सेनानो. They have two forms in the Inst. case neuter, सुधिया or सुधिना, प्रध्या or प्रधिना.

The few compounds that end with ऐ, औ, औ, change the ऐ to इ, and the औ and औ to उ in the neuter; as अतिरै, *very rich*; neuter, अतिरि, &c.

All adjectives ending with मत् or वत् are declined like श्रीमत्.

अन्तर्वत्, *pregnant*, and पतिवत्, *governing*, make feminine, अन्तर्वत्नी, पतिवत्नी.

अश्वत्, *sinful*, and भगवत्, *majestic*, have two forms in the Vocative singular, as अश्वन् or अश्वे, &c.

Those ending with *हत्* are thus declined :
बृहत्, great; Nom. *बृहत्, बृहती, बृहत्*. Obj.
बृहतं, बृहतीं, बृहत्, &c.

महत्, great, makes N. *महान्, महती, महत्, &c.* like *श्रीमत्*. but retains *आ* in the cases where *न्* is retained. Thus singular, dual, and plural, masculine, Nom. *महान्, महानौ, महानः*; Obj. *महानं, महानौ, महनः*. Neuter, Nom. and Obj. plural, *महान्ति*.

Adjectives formed by affixing *वद्*, after a vowel, *ख—स*, or *ण*, change the *वन्* to *वरी* in the feminine; if compounds of the first genus, there are two forms. As, *धीवन्, wise*; Nom. *धीवा, धीवरी, धीव*. *बहुधीवन्, very wise*; *बहुधीवा, बहुधीवरी* and *बहुधीवा, बहुधीव*.

अनर्वन्, horseless; Nom. *अनर्वा, अनर्व*; but *अनर्वा*, when feminine, is declined like the 1st or 5th declension; as Obj. *अनर्वा* or *अनर्वनं, &c.* *प्रशाम्, placid, quiet*, makes Nom. *प्रशान्*; Obj. *प्रशामं, &c.* like *तृष्णन्*.

Adjectives ending with *इन्* have three genders, and are thus declined: *सुखिन्, happy*; N. *सुखी, सुखिनी, सुखि*; Obj. *सुखिनं, सुखिनीं, सुखि, &c.*

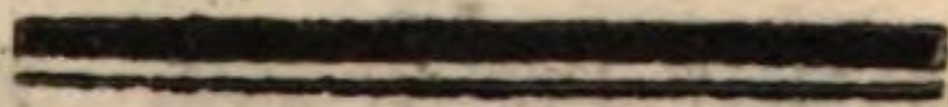
Those ending with *यस्*, or *वस्*, have also three genders, and are inflected in the following manner: *श्रेयस्, more excellent*; Nom. *श्रेयान्, श्रेयसी, श्रेयः*; Obj. *श्रेयांसं, &c.* retaining the *आ* like *महत्*.

Compounds ending with वस्, *to sit*, are irregular; as, सुवस्, *sitting well*; Nom. सुवः, Obj. सुवसं, &c. पीनोघस्, makes feminine पीनोघी, *having a large udder*: it is the same if preceded by any Adjective.

Adjectives ending in a compound consonant, the first letter of which is र or ल, and the last घ—स, have two forms in the Nom. and Obj. cases plur. Neuter gender; as सुवल्, *going well*; सुवलि or सुवलि.

Adjectives ending with the root अच्, when they signify *moving*, are irregular in the feminine gender, and Obj. case plural, &c. as, उद्च्, *going northward*; Nom. उद्ङ्, उद्दीची, उद्क्. Obj. plural, उद्दीचः. गवाच्, *driving cows*; Nom. गवाङ्, गोच्ची, गवाक्. Obj. plural, गोचः. निर्घ्यच्, *going crookedly*; Nom. निर्घ्यङ्, निर्य्यी, निर्घ्यक्; Obj. plural, निर्य्यः. प्रत्यच्, *going eastward*; Nom. प्रत्यङ्, प्रतीची, प्रत्यक्. Obj. plural, प्रतीचः. प्राच्, *going westward*; Nom. प्राङ्, प्राची, प्राक्. Obj. plural, प्राचः. When they signify *honoring*, they are regular; as प्रत्यच्, *mutually honoring*; Nom. प्रत्यङ्, प्रत्य्यी, प्रत्यङ्; Obj. प्रत्य्यं &c.

नश्, *destroying*; इह्, *injuring*; मुह्, *swooned*; षिह्, *affectionate*; षुह्, *satisfying*; have two forms in the Nom.; as, नक्, नट्, &c. सन्स्, and ध्वन्स्, *fall from*; make Nom. सन् and ध्वन्. सनडुह्, *having a fine bull*, makes Nom. सनड्वान्, सनडुही, सनडुन्.



SECTION II.

COMPARISON OF ADJECTIVES.

The simple word or positive state becomes the comparative by the addition of त्र, and the superlative by the addition of तम ; as, शुभ, *fair* ; शुभत्र, *fairer* ; शुभतम, *fairest*.

Adjectives ending with ई or ऊ, may have the ई and ऊ either long or short in the comparative and superlative degrees ; as, सती, *chaste* ; सतीत्र, सतित्र ; सतीतम, सतितम.

A final न is dropped, and a final स becomes त, when त्र and तम are affixed ; as, युवन्, *young* ; युवत्र, युवतम. विदस्, *wise* ; विदत्र, विदतम.

The degrees of comparison are also formed by इष्ठ and ईयस्, each of which may be comparative or superlative : when these terminations are affixed, the final vowel of the word, and all affixes are rejected. As, लघु, *short* ; लघिष्ठ, लघीयस्. मतिमत्, *wise* ; मतिष्ठ, मतीयस्. मेधाविन्, *sagacious* ; मेधिष्ठ, मधीयस्.

The following words are irregular with इष्ठ and ईयस्, but they are regular when तर and तम are affixed:—

अनिष्ठ,	<i>near,</i>	नेदिष्ठ,	नेदीयस्.
उरु,	<i>great,</i>	वरिष्ठ,	वरीयस्.
क्षिप्र,	<i>quick,</i>	क्षेपिष्ठ,	क्षेपीयस्.
क्षुद्र,	<i>little, small,</i>	क्षोदिष्ठ,	क्षोदीयस्.
गुरु,	<i>important,</i>	गरिष्ठ,	गरीयस्.
तृप्त,	<i>satisfied,</i>	जपिष्ठ,	जपीयस्.
दूर,	<i>far,</i>	दविष्ठ,	दवीयस्.
प्रशस्य,	<i>excellent,</i>	श्रेष्ठ,	श्रेयस्.
प्रिय,	<i>beloved,</i>	प्रेष्ठ,	प्रेयस्.
युवन,	<i>young,</i>	यविष्ठ, कशिष्ठ,	यवीयस्, कशीयस्.
बहु,	<i>great,</i>	भूयिष्ठ,	भूयस्.
बहुल,	<i>much,</i>	बंहिष्ठ,	बंहीयस्.
बाढ,	<i>increased,</i>	साधिष्ठ,	साधीयस्.
वृद्ध,	<i>old,</i>	वर्धिष्ठ, ज्येष्ठ,	वर्धीयस्, ज्यायस्.
वृन्दार,	<i>respectable,</i>	वृन्दिष्ठ,	वृन्दीयस्.
स्थिर,	<i>firm,</i>	स्थेष्ठ,	स्थेयस्.
स्फिर,	<i>swollen,</i>	स्फेष्ठ,	स्फेयस्.
स्थूल,	<i>thick, far,</i>	स्थविष्ठ,	स्थवीयस्.
ह्रस्व,	<i>short,</i>	ह्रसिष्ठ,	ह्रसीयस्.

कृष, *lean*; दृढ, *firm*; परिवृढ, *surpassing*; पृथु, *thick*; भृश, *much*; and मृदु, *mild*, change the ऋ to र, when इष्ठ and ईयस् are affixed; as, मृदिष्ठ, मृदीयस्.

The terminations expressive of comparison are added to other words besides Adjectives; as,

1st.—To *Nouns*; as, श्री, *prosperity*; श्रीतर, श्रीतम, or श्रितर, श्रितम, *more prosperous*, &c.

2d.—To *Pronouns*; as, कः, *who?* कतर, *which of the two?* कतम, *which of the many?*

3d.—To *Participles*; as, वृद्ध, *increased (in years)*, वृद्धतर, वृद्धतम.

4th.—To *Adverbs*; as, उच्चैस्, *high*; उच्चैस्तरां, उच्चैस्तमां, &c.

5th.—To *Prepositions*; as, उत्, *up*; उत्तर, *better*; उत्तम, *best*.

SECTION III.

OF NUMERAL ADJECTIVES.

I.—CARDINALS.

एक, *one*.

द्वि, *two*.

त्रि, *three*.

चतुर्, *four*.

पञ्चन्, *five*.

षष्, *six*.

सप्तन्, *seven*.

अष्टन्, *eight*.

नवन्, *nine*.

दशन्, *ten*.

एकादशन्, *eleven*.

द्वादशन्, *twelve*.

त्रयोदशन्, *thirteen*.

चतुर्दशन्, *fourteen*.

पञ्चदशन्, *fifteen.*

षोडशन्, *sixteen.*

सप्तदशन्, *seventeen.*

अष्टादशन्, *eighteen.*

ऊनविंशति, *nineteen.*

विंशति, *twenty.*

त्रिंशत्, *thirty.*

चत्वारिंशत्, *forty.*

पञ्चाशत्, *fifty.*

षष्टि, *sixty.*

सप्तति, *seventy.*

अशीति, *eighty.*

नवति, *ninety.*

शत, *a hundred.*

सहस्र, *a thousand.*

अयुत, प्रयुत, *ten thousand.*

लक्ष, *100 thousand.*

नियुत, *a million.*

कोटि, *ten millions.*

अर्बुद, *100 millions*

महार्बुद, *1,000 millions.*

पद्म, *10,000 millions.*

महापद्म, *100,000 mills.*

खर्व, *a billion.*

महाखर्व, *ten billions.*

शंख, *a hundred billions.*

महाशंख, *1,000 billions.*

हाहा, *10,000 billions.*

महाहाहा, *100,000 bills.*

धुल, *a trillion.*

महाधुल, *ten trillions.*

अक्षौहिणी, *100 trillions.*

महाक्षौहिणी, *1,000 trills.*

The uneven Numbers are formed by prefixing एक, द्वा or द्वि, त्रयः, चतुर्, पञ्च, षड्, सप्त, अष्टा, and ऊन to the even ones; as, एकविंशति, द्वाविंशति, त्रयोविंशति, चतुर्विंशति, पञ्चविंशति, षड्विंशति, सप्तविंशति, अष्टाविंशति, ऊनत्रिंशत्, *twenty one, &c. to twenty nine.*

एकाद्र, एकान्न, and एकोन, are sometimes used for ऊन, as, एकाद्रविंशति, *nineteen, &c.*

Numbers united together by a copulative conjunction are added; without one, multiplied; with अर्द्ध affixed, divided; with अधि, and अर्द्ध, they mean the whole number and half of it. As, नव वर्षाणि पञ्च च, *fourteen years*, पञ्चपञ्च, *twenty-five*; त्रयःशतशतार्द्ध, 350, i. e. *three hundred and half a hundred*; or चतुर्दशशतार्द्धार्द्ध, 350, i. e. *the half of the half of fourteen hundred*; अर्धशत, 150.

II. ORDINALS.

प्रथम, *first*. द्वितीय, *second*. तृतीय, *third*. चतुर्थ, *fourth*. पञ्चम, *fifth*. षष्ठ, *sixth*. सप्तम, *seventh*. अष्टम, *eighth*. नवम, *ninth*. दशम, *tenth*.

From ten to twenty the Ordinals are the same as the Cardinals. The uneven numbers are formed in the same manner as those of the Cardinals; the even ones by adding तम to the Cardinals. Those under 50, ending with त् or ति, sometimes drop the त् or ति, and omit तम; as, विंशतितम, or विंश, *twentieth*; त्रिंशत्तम or त्रिंश, *thirtieth*; चत्वारिंशत्तम, or चत्वारिंश, *fortieth*; पञ्चाशत्तम, पञ्चाश, *fiftieth*; षष्टितम, *sixtieth*; सप्ततितम, *seventieth*; अशीतितम, *eightieth*; नवतितम, *ninetieth*; शततम, *hundred*; सहस्रतम, *thousandth*, &c.

द्वि, त्रि, चतुर्, पञ्चन्, षष्, and अष्टन्, are irregular in their inflections. द्वि is used only in the dual ; the others only in the plural.

द्वि, *two*. Nom. and Obj. masculine द्वौ, feminine and neuter द्वे ; Inst. Dat. and Abl. द्वाम्भ्यां ; Poss. and Loc. द्वयोः.

त्रि, *three*.

	Masculine.	Feminine.	Neuter.
N.	त्रयः	तिस्रः	त्रीणि
O.	त्रीनः	तिस्रः	त्रीणि
I.	त्रिभिः	तिसृभिः	त्रिभिः
D. A.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
P.	त्रयाणां	तिसृणां	त्रयाणां
L.	त्रिषु	तिसृषु	त्रिषु

चतुर्, *four*.

	Masculine.	Feminine.	Neuter.
N.	चत्वारः	चतस्रः	चत्वारि
O.	चतुरः	चतस्रः	चत्वारि
I.	चतुर्भिः	चतसृभिः	चतुर्भिः
D. A.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
P.	चतुर्णां	चतसृणां	चतुर्णां
L.	चतुर्षु	चतसृषु	चतुर्षु

पञ्चन, षष्, and अष्टन, are alike in the three genders.
Nom. and Obj. पञ्च; Inst. पञ्चभिः; Dat. & Abl. पञ्चभ्यः;
Poss. पञ्चानां; Loc. पञ्चसु.

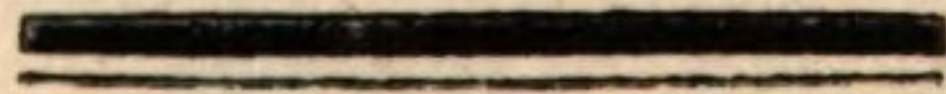
Nom. and Obj. षट् or षड्; Inst. षट्भिः; Dat. and Abl.
षट्भ्यः; Poss. षट्प्रां; Loc. षट्सु, षटत्सु.

Nom. and Obj. अष्टौ and अष्टा; Inst. अष्टभिः, अष्टाभिः;
Dat. and Abl. अष्टभ्यः, अष्टाभ्यः; Poss. अष्टानां; Loc.
अष्टसु, अष्टासु.

The following are signs used for the numerical words :—

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8,
९ 9, १० 10.

११ 11, १२ 12, &c. २० 20, ३० 30, &c.
२१ 21, ३४ 34, &c. १०० 100, २५० 250, १०००
1,000, १८२० 1820.



CHAPTER III.

OF THE PRONOUNS.

There are four kinds of Pronouns: the Personal, the Relative, the Interrogative, and the Adjective Pronouns.

SECTION I.

OF THE PERSONAL PRONOUNS.

The Personal Pronouns are अस्मद्, *I*; युष्मद्, *thou*; तद् or त्वद्, *he, she, and it*, with their duals and plurals. Gender has respect only to the third person, and is distinguished by the terminations in the word तद्; as, सः, *he*; सा, *she*; तद्, *it, &c.*

अस्मद्, I.

SINGULAR.

Nom.	अहं,	<i>I.</i>
Obj.	मां, and मा,	<i>me.</i>
Inst.	मया,	<i>by me.</i>
Dat.	मह्यं, and मे,	<i>to me.</i>
Abl.	मत्,	<i>from me.</i>
Poss.	मम, and मे,	<i>of me.</i>
Loc.	मयि,	<i>in me.</i>

DUAL.

Nom.	आवां,	<i>we two.</i>
Obj.	आवां, and नौ,	<i>us two.</i>
Inst.	आवाभ्यां,	<i>by us two.</i>
Dat.	आवाभ्यां, and नौ,	<i>to us two.</i>
Abl.	आवाभ्यां,	<i>from us two.</i>
Poss.	आवयोः, and नौ,	<i>of us two.</i>
Loc.	आवायोः	<i>in us two.</i>

PLURAL.

Nom.	वयं,	<i>we.</i>
Obj.	अस्मान्, and नः,	<i>us.</i>
Inst.	अस्माभिः,	<i>by us.</i>
Dat.	अस्मभ्यं, and नः,	<i>to us.</i>
Abl.	अस्मत्,	<i>from us.</i>
Poss.	अस्माकं, and नः,	<i>of us.</i>
Loc.	अस्मासु,	<i>in us.</i>

युष्मद्, *Thou.*

SINGULAR.

Nom.	त्वं,	<i>thou.</i>
Obj.	त्वां, and त्वा,	<i>thee.</i>
Inst.	त्वया,	<i>by thee.</i>
Dat.	तुभ्यं, and ते,	<i>to thee.</i>
Abl.	त्वत्,	<i>from thee.</i>
Poss.	तव, and ते,	<i>of thee.</i>
Loc.	त्वयि,	<i>in thee.</i>

DUAL.

Nom.	युवां,	<i>ye two.</i>
Obj.	युवां, and वां,	<i>you two.</i>
Inst.	युवाभ्यां,	<i>by you two.</i>
Dat.	युवाभ्यां, and वां,	<i>to you two.</i>
Abl.	युवाभ्यां,	<i>from you two.</i>
Poss.	युवयोः, and वां,	<i>of you two.</i>
Loc.	युवयोः,	<i>in you two.</i>

PLURAL.

Nom.	यूयं,	<i>ye or you.</i>
Obj.	युष्मान्, and वः,	<i>you.</i>
Inst.	युष्माभिः,	<i>by you.</i>
Dat.	युष्मभ्यः, and वः,	<i>to you.</i>
Abl.	युष्मत्,	<i>from you.</i>
Poss.	युष्माकं, and वः,	<i>of you.</i>
Loc.	युष्मासु,	<i>in you.</i>

At the beginning of a sentence or poetical verse, in connection with च *and*, वा *or*, एव *indeed*, ह *clearly*, हा *ah!* or a verb meaning *to see*, used in another sense, and when preceded by a vocative case unconnected with another word, the contracted forms are not used. In clauses that are supplementary or inferential, the contracted forms alone are employed. In all other cases either form may be used.

तद्, *He, she, it, &c.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	सः	सा	तत्
O.	तं	तां	तत्
I.	तेन	तया	तेन
D.	तस्मै	तस्यै	तस्मै
A.	तस्मात्	तस्याः	तस्मात्
P.	तस्य	तस्याः	तस्य
L.	तस्मिन्	तस्यां	तस्मिन्

DUAL.

N. O.	तौ	ते	ते
I. D. A.	ताभ्यां	ताभ्यां	ताभ्यां
P. L.	तयोः	तयोः	तयोः

PLURAL.

Masculine.	Feminine.	Neuter.
N. ते	ताः	तानि
O. तान्	ताः	तानि
I. तैः	ताभिः	तैः
D. तेभ्यः	ताभ्यः	तेभ्यः
A. तेभ्यः	ताभ्यः	तेभ्यः
P. तेषां	तासां	तेषां
L. तेषु	तासु	तेषु

SECTION II.

OF THE RELATIVE AND INTERROGATIVE PRONOUNS.

यद्, *who, that, or which*, is a Relative, and किं, *who? or what?* is an Interrogative Pronoun. They are inflected like तद्, except in the first two cases; as,

यद्, *who, that, or which.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	यः	या	यत्
O.	यं	यां	यत्
I.	येन	यया	येन
D.	यस्मै	यस्यै	यस्मै
A.	यस्मात्	यस्याः	यस्मात्
P.	यस्य	यस्याः	यस्य
L.	यस्मिन्	यस्यां	यस्मिन्

DUAL.

N. O.	यौ	ये	ये
I. D. A.	याम्यां	याम्यां	याम्यां
P. L.	ययोः	ययोः	ययोः

PLURAL.

N.	ये	याः	यानि
O.	यान्	याः	यानि
I.	येः	याभिः	येः
D.	येभ्यः	याभ्यः	येभ्यः
A.	येभ्यः	याभ्यः	येभ्यः
P.	येषां	यासां	येषां
L.	येषु	यासु	येषु

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	कः	का	किं
O.	कं	कां	किं
I.	केन	कया	केन
D.	कस्मै	कस्यै	कस्मै
A.	कस्मात्	कस्याः	कस्मात्
P.	कस्य	कस्याः	कस्य
L.	कस्मिन्	कस्यां	कस्मिन्

DUAL.

N. O.	कौ	के	के
I. D. A.	काभ्यां	काभ्यां	काभ्यां
P. L.	कयोः	कयोः	कयोः

PLURAL.

N.	के	काः	कानि
O.	कान्	काः	कानि
I.	कैः	काभिः	कैः
D.	केभ्यः	काभ्यः	केभ्यः
A.	केभ्यः	काभ्यः	केभ्यः
P.	केषां	कासां	केषां
L.	केषु	कासु	केषु

SECTION III.

OF THE

ADJECTIVE PRONOUNS.

Adjective Pronouns partake of the properties both of Pronouns and Adjectives, and may be sub-divided into five sorts: viz. the *Possessive*, the *Reciprocal*, the *Distributive*, the *Demonstrative*, and the *Indefinite*.

1st. The *Possessive* are principally formed from the Personal Pronouns; as, मदीय, मामक, मामकीन, *mine*; तदीय, तावक, तावकीन, *thine*; तदीय, *his, hers, its*; आस्माक, आस्माकीन, *ours*; यौष्माक, यौष्माकीन, *yours*; स्व, स्वक, स्वीय, *own*; भवदीय, *self's*. They are inflected like शुभ; as, मदीयः, मदीया, मदीयं, &c.

2nd. The *Reciprocal* भवत्, *self*, is declined like ओम्; as, Nom. भवान्, भवती, भवत्, &c.

3rd. The *Distributive* are एकैक, *each*; प्रत्येक, *every*; अन्योन्य, *one another*; परस्पर, *each other*; which are inflected like शुभ.

When *every* means *the whole collectively*, rather than *the parts distributively*, सर्व is used.

4th. The *Demonstrative* are इदम्, एतद्, *this*, and अदस्, *that*, which are declined thus :—

इदम्, *this*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	अयं	इयं	इदं
O.	इमं	इमां	इदं
I.	अनेन	अनया	अनेन
D.	अस्मै	अस्मै	अस्मै
A.	अस्मात्	अस्याः	अस्मात्
P.	अस्य	अस्याः	अस्य
L.	अस्मिन्	अस्यां	अस्मिन्

DUAL.

N. O.	इमौ	इमे	इमे
I. D. A.	आभ्यां	आभ्यां	आभ्यां
P. L.	अनयोः	अनयोः	अनयोः

PLURAL.

N.	इमे	इमाः	इमानि
O.	इमान्	इमाः	इमानि
I.	एभिः	आभिः	एभिः
D.	एभ्यः	आभ्यः	एभ्यः
A.	एभ्यः	आभ्यः	एभ्यः
P.	एषां	आसां	एषां
L.	एषु	आसु	एषु

एतद्, *this*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	एषः	एषा	एतत्
O.	[एतं, एनं	एतां, एनां	एतत्
I.	एतेन, एनेन	एतया, एनया	एतेन, एनेन
D.	एतस्मै	एतस्यै	एतस्मै
A.	एतस्मात्	एतस्याः	एतस्मात्
P.	एतस्य	एतस्याः	एतस्य
L.	एतस्मिन्	एतस्यां	एतस्मिन्

DUAL.

N.	एतौ	एते	एते
O.	एतौ, एनौ	एते, एने	एते, एने
I. D. A.	एताभ्यां	एताभ्यां	एताभ्यां
P. L.	एतयोः, एनयोः	एतयोः, एनयोः	एतयोः, एनयोः

PLURAL.

N.	एते	एताः	एतानि
O.	एतान्, एनान्	एताः, एनाः	एतानि
I.	एतैः	एताभिः	एतैः
D.	एतेभ्यः	एताभ्यः	एतेभ्यः
A.	एतेभ्यः	एताभ्यः	एतेभ्यः
P.	एतेषां	एतासां	एतेषां
L.	एतेषु	एतासु	एतेषु

The last of the two forms in the Obj. and Inst. cases is commonly used in the consecutive clauses of a sentence.

अदस्, *that*.

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	असौ	असौ	अदः
O.	अमुं	अमुं	अदः
I.	अमुना	अमुया	अमुना
D.	अमुष्मै	अमुष्यै	अमुष्मै
A.	अमुष्मात्	अमुष्याः	अमुष्मात्
P.	अमुष्य	अमुष्याः	अमुष्य
L.	अमुष्मिन्	अमुष्यां	अमुष्मिन्

DUAL.

N. O.	अमू	अमू	अमू
I. D. A.	अमूभ्यां	अमूभ्यां	अमूभ्यां
P. L.	अमूयोः	अमूयोः	अमूयोः

PLURAL.

N.	अमी	अमूः	अमूनि
O.	अमून्	अमूः	अमूनि
I.	अमीभिः	अमूभिः	अमीभिः
D.	अमीभ्यः	अमूभ्यः	अमीभ्यः
A.	अमीभ्यः	अमूभ्यः	अमीभ्यः
P.	अमीषां	अमूषां	अमीषां
L.	अमीषु	अमूषु	अमीषु

5th.—The *Indefinite* are numerous : those ending with अ are declined like सर्व, *all*; thus,

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	सर्वः	सर्वा	सर्व
O.	सर्वे	सर्वां	सर्व
I.	सर्वेण	सर्वया	सर्वेण
D.	सर्वस्मै	सर्व्यै	सर्वस्मै
A.	सर्वस्मात्	सर्व्याः	सर्वस्मात्
P.	सर्वस्य	सर्व्याः	सर्वस्य
L.	सर्वस्मिन्	सर्व्यां	सर्वस्मिन्

DUAL.

N. O.	सर्वौ	सर्वे	सर्वे
I. D. A.	सर्वाभ्यां	सर्वाभ्यां	सर्वाभ्यां
O. L.	सर्वयोः	सर्वयोः	सर्वयोः

PLURAL.

N.	सर्वे	सर्वाः	सर्वाणि
O.	सर्वान्	सर्वाः	सर्वाणि
I.	सर्वैः	सर्वाभिः	सर्वैः
D.	सर्वेभ्यः	सर्वाभ्यः	सर्वेभ्यः
A.	सर्वेभ्यः	सर्वाभ्यः	सर्वेभ्यः
P.	सर्वेषां	सर्वासां	सर्वेषां
L.	सर्वेषु	सर्वासु	सर्वेषु

यावत्, *as many*; तावत्, *so many*; कियत्, *how many, or much?* are declined like श्रीमत. ईदृश्, एतादृश्, and तादृश्, *such*, are like लृणाञ्, except in the feminine; as, ईदृक्, ईदृशी, ईदृक्. यति, *as many as*; तति, *so many as*; कति, *how many?* are inflected like Nouns ending with इ, but are used in the plural number only. So कतिचित्, *certain persons*. किञ्चित् or किञ्चन्, *some one*, is declined like किं, with चित् or चन् added according to the Rules of Permutation; as, कञ्चित्, काचित्, किञ्चित्, &c. Thus also किमपि, *any one*; as, कोपि or कोऽपि, कापि, किमपि, &c. Thus also यद्यद्, *whoever*; as, यःयः, याया, यद्यद्; and यत्किञ्चित्, *whosoever*; as, यःकञ्चित्, याकाचित्, यत्किञ्चित्, &c.

The following words are declined like सर्व; some of them are Adjectives, and some Adjective Pronouns of the Indefinite kind:—

विश्व, सम, सिम, *all*; एक, *one*; न्व, *other, different*.

उभ and उभय, *both*; but the former is used only in the dual, and the latter only in the plural number.

अन्य, *other*; अन्यतर, इतर, *other, different*, and the comparatives and superlatives of किं, नद्, and यद्, except that in the first two cases of the neuter singular they end with न्; as अन्यः, अन्या, अन्यत्.

पूर्व, *eastern, before*; उत्तर, *northern, after*; दक्षिण, *southern, on the right*; अधर, *lower, under*; अन्तर*, *without and within, and* पर, *after, other*; अपर, *behind, another*; अवर, *after, behind*; and स्व, *own*:—but they have two forms in the Abl. and Loc. cases singular masculine and neuter, and in the Nom. case plural masculine; as, पूर्वान्, or पूर्वस्मान्; पूर्वे or पूर्वस्मिन्; पूर्वे or पूर्वाः.

अल्प, *few*; अर्द्ध, *half*; कतिपय, *how many?* नेम, *all, another*; प्रथम, *first*; चरम, *last*; द्वय or द्वितय, *second*; त्रय, *third*; त्रितय, *third*; —but have two forms in the Nom. case of the masculine plural; as, अल्पे or अल्पाः, &c.

Adjectives ending with नीय have two forms in the Dat. Abl. and Loc. cases singular; as, द्वितीय, *the second*; द्वितीयाय or द्वितीयस्मै, द्वितीयायै or द्वितीयस्यै, द्वितीयाय or द्वितीयस्मै, &c.

If any of the above words are used in a sense different from that affixed to them, in composition with other words, or in connection with an Instrumental case, they must be inflected regularly like शुभ.

* If this word means *without a house or town*, it is regular like शुभ.

CHAPTER IV.
OF THE VERBS.

SECTION I.
OF VERBS IN GENERAL.

The Verbs are simple roots, which generally consist of two or three letters, and which are never used without the addition of some inflection. The roots have no characteristic signs in themselves, but have certain characteristic letters affixed to them, which shew to what conjugation they belong, and in what manner they must be inflected.

Verbs are of two kinds, Primitive and Derivative.

Of the Primitive, there are three sorts; the *Common*, the *Active*, and the *Deponent*. The first of these is known by the characteristic

letter ञ, the last by ड, and the middle one by the absence of both. Of the Derivatives there are four sorts ; the *Causal*, the *Optative*, the *Frequentative*, and the *Nominal*. The first three of these are formed from primitive roots, and the last one is formed from nouns, &c.

Every verb may also be considered as Transitive or Intransitive, Regular or Irregular, Anomalous or Defective.

All verbs signifying *to move*, may also signify *to arrive at*, *acquire*, or *obtain*; hence they are sometimes Transitive and sometimes Intransitive.

अस्, *be* ; कृ, *do* ; and भू, *be*, are used as Auxiliaries : the former is defective, and the latter two are irregular, in some of their parts.

To Verbs belong Conjugation, Voice, Mood, Tense, Number, and Person.

There are ten Conjugations of verbs. The first Conjugation is distinguished by its having no characteristic letter; the second by the letter ल; the third by लि; the fourth by य; the fifth by न; the sixth by ण; the seventh by ध; the eighth by द; the

ninth by ण; and the tenth by क. क् denotes that the root may be either of the first or tenth conjugation. When two of the above letters are attached to one root, they imply that it belongs to both the conjugations which they characterize.

The Conjugations differ from each other only in the present tense of the Indicative mood and its formatives, viz. the Imperfect tense, and the Imperative and Potential moods. The tenth conjugation forms an exception.

The preceding characteristic letters are applied only to Primitive Verbs; the Derivatives are of the first, third, or tenth conjugation.

The Voices are three; the Active, the Middle, and the Passive.

Common verbs, verbs of the tenth conjugation, and Causals, are conjugated in the Active and Middle voices: in the Active, when the action of the verb, or the effect produced by it, has a more particular reference to the object which the verb governs; in the Middle, when it has a more particular

reference to the agent, with which the verb agrees. As, याचति, *he asks*; याचते, *he asks on his own account*.

Active verbs are conjugated only in the Active voice.

Deponent verbs, with an Active signification, are conjugated only in the Middle voice.

Verbs of the tenth conjugation ending with अ्, also Optative, Frequentative, and Nominal Verbs, are not regular; some of them being conjugated in the Active voice, some in the Middle, and others in both.

Any verb may be used in the Passive voice.

The Moods are six; the Indicative, the Imperative, the Potential, the Precative, the Subjunctive, and the Infinitive.

The Indicative has six Tenses, the Present, the Imperfect, the Perfect, the first and second Futures, and the Indefinite.

The Present tense is used to represent what is now passing; as, याचति, *he asks or is asking*.

The Imperfect tense represents what transpired in some part of the preceding day; as, अयाचत्, *he asked (yesterday.)*

The Perfect or Past alludes to what was done at a very remote period; as, ययाच, *he asked (long ago.)*

The First Future or Future Definite intimates what will take place on the morrow; as, याचिष्यति, *he will ask (to-morrow.)*

The Second Future or Future Indefinite expresses what will be, without signifying the precise time when; as, याचिष्यति, *he will ask, (sometime or other.)*

The Indefinite or Aorist represents what transpired between a period not very remotely past and the present, but leaves it indefinite when; as, अयाचोत्, *he has asked, or did ask.*

The Imperfect, the Perfect, and the Indefinite are very commonly used indiscriminately the one for the other.

The Imperative, Potential, Precative, Subjunctive, and the Infinitive moods, are used not so much to represent the precise time, as the particular manner of any action or

event; the first two usually refer to present, and the last three to future time.

The Numbers are three, the Singular, the Dual, and the Plural; as, याचति, *he asks*; याचतः, *they two ask*; याचन्ति, *they ask*.

In each number there are three Persons, as, याचति, *he asks*; याचसि, *thou askest*; याचामि, *I ask*, &c. The third person is always placed first, because it is the most simple in its inflections.

The following rules are designed to exhibit the changes that take place in the final letters of Verbal roots when inflected:—

RULES OF PERMUTATION.

RULE I.

Verbs beginning with ण, घ, छ, ञ, in the list of roots, change them to न, स, स्त, स्थ, ज्ञ, when they are inflected: thus,

णु + ति = नैति, *he praises*.

घु + नेति = सुनेति, *he aims*.

छुम् + ते = क्षामते, *he stands like a post*.

छा + ता = स्याता, *he will stand.*

घा + ति = स्नाति, *he bathes.*

1. घृ, *go*; छै, *collect*; and छिच्, *spit*, are exceptions.

2. न when preceded by a preposition ending with र, and स when preceded by one ending with इ—स्, are again changed to their original form; as, प्रणौति, निष्ठा.

RULE II.

अ followed by म or व becomes आ; but followed by अ or a diphthong is dropped. आ followed by a vowel is dropped; but the आ of an affix or reduplicated root, followed by a consonant, becomes ई; where *goon** is not required. As,

याच् + मि = याचामि, *I ask.*

याच् + अन्ति = याचन्ति, *they ask.*

ब्रीणा + अन्ति = ब्रीणन्ति, *they sell.*

ब्रीणा + तः = ब्रीणीतः, *they two sell.*

जहा + त = जहीत, *do ye abandon.*

1. Simple roots ending with आ do not drop the आ in the Present tense; as, मा + अन्ति = मान्ति, *they measure.*

* The rules for the different conjugations and the formation of the tenses, will shew in what instances *goon* is necessary.

RULE III.

इ—ऋ if penultimate, and followed by व or र, must be long. If finals of monosyllables and preceded by a single consonant, or of words having more than one syllable and preceded by a double consonant, they become इय्, उव्, अर्; but if finals of words having more than one syllable and preceded by a single consonant, they become य्, व्, र्; when a vowel follows, and *goon* is not required: as,

दिव् + यति = दीयति, *he plays.*

वी + अन्ति = वियन्ति, *they shine.*

शिश्रि + उः = शिश्रियुः, *they served.*

शक्नु + अन्ति = शक्नुवन्ति, *they are able.*

निनी + ए = निन्ये *he took.*

चक्षु + उः = चक्षुः, *they did.*

1. The vowels are not long before व or र in the reduplication of the verbs; as, रुरोष, *he was angry.*

2. There are two forms in the Future, when ऋ is changed to अर्; as नृ, *pass over*; नरिना and नरीना.

3. उ, ऊ, and ऋ, if the finals of roots and not of affixes, become उव् and अर् in every instance when a vowel follows, and *goon* is not required; as, छु + अन्ति

= सुबन्ति, *they praise*. तुनु + उः = तुनुवुः, *they injured*.
चकृ + उः = चकरुः, *they injured*.

4. If म or व follow the उ of an affix, there are two forms ; as, सुनु + म = सुनुमः or सुन्मः, *we aim*.

RULE IV.

A short vowel becomes long, the ऋ of a single consonant becomes रि, and of a double one अर्, when य follows. A final ऋ, where *goon* is not required, becomes ईर् ; but if a labial precedes, ऊर्. As,

चि + यते = चीयते, *it is collected*.

छ + यते = क्रियते *it is done*.

स्त + यात् = स्तर्यात्, *may be spread*.

तु + यात् = तीर्यात्, *may he pass over*.

पृ + न = पूर्ण, *filled*.

1. In the Potential mood the vowel is not changed before य ; as, विभृयात्, *he may nourish*.

RULE V.

A final letter of the च class becomes क् ; a final छ or ञ, also the finals of राज्, आज्, *shine* ; यज्, *worship* ; व्रज्, *walk* ; सृज्, *create* ;

मृज्, *cleanse*; वृश्, *cut*; भृज्, *bake*; become
ष्, when followed by घ—स; and क्, ग्, घ्, च्,
ज्, ङ्, ण्, or ष् united with स, make क्ष; as,

वच् + ति = वक्षि, *he speaks.*

प्रष्ट् + ता = प्रष्टा, *he will interrogate.*

णष्ट् + त = नष्ट, *destroyed.*

वच् + स्यति = वक्ष्यति, *he will speak.*

लेढ् + सि = लेक्षि, *thou tastest.*

वष् + सि = वक्षि, *thou desirest.*

1. क् followed by ड्—स् becomes ण्, when *goon* is not required; as, प्रष्ट् + न = प्रष्ट, whence प्रष्टयति, *he questions.*

2. घ when final becomes ट् or ड्, and ञ् becomes ङ्; as अमाट् or अमाङ्, *he cleansed.*

3. ध्व may become द्ध after इ—औ; as, अत्वरिद्धं or अत्वरिध्वं, *ye have made haste.*

RULE VI.

ङ्—म्, if followed by घ—स, when *goon* is not admitted, are dropped. Roots with the characteristic इ insert न् throughout. A penultimate न्, followed by a letter which does not require *goon*; also क् and स् when penul-

timate and followed by घ—स or ण् ; are dropped. As,

गम् + त = गत, *gone*.

हिस्—इ + इता = हिंसिता, *he will injure*.

मथ् + यात् = मथात्, *may he churn*.

चच् + ते = चष्टे, *he speaks*.

मस् + न = मम, *drowned*.

1. अच्, meaning *honour*, and रक्ष्, *preserve*, do not drop their penultimate letters.

2. म् followed by व or म becomes न्; followed by य has two forms. As, जगम् + वस् = जगन्वस्, *gone*. आगम् + य = आगम्य, आगत्य, *having come*.

3. The penultimate न् has two forms in the Perfect tense, where *goon* is not admitted: as, ममन्य, ममन्यतुः or ममयतुः, ममन्युः or ममयुः, &c.

4. Verbs in the Middle voice, and reduplicated ones in the Active, drop the penultimate न् of the termination अन्त, when अ does not precede; as, द्विष् + अने = द्वेषते, *they envy*; विभृ + न्ति = विभ्रति, *they nourish*.

5. If two न's come together, the one in the root is dropped; as, अन्न्, with न inserted and ति added, makes अनन्ति, *he manifests*. In all other cases the न् and स् are made to correspond with the following letter; as, तन्स्, *gratify*, नृम्पति; मस्स्, *immerse*, मज्जति, &c.

RULE VII.

य् and व्, followed by any consonant except य, are dropped. The final य of a double letter is also dropped, and स् followed by स or ण becomes त, except in the Present tense and its formatives. स् followed by ध has two forms. As,

स्फाय् + ता = स्फाता, *he will increase.*

हव् + नेति = हणेति, *he does or injures.*

ईर्ष्य् + इष्यति = ईर्षिष्यति, *he will envy.*

वस् + स्यति = वत्स्यति, *he will dwell.*

चकास् + धि = चकाधि or चकाजि, *shine thou, and अचकात्, he did shine.*

1. व् followed by ड—स becomes ऊ, when goon is not required; as, छिव् + न = छ्यून, *spit.*

RULE VIII.

ह् followed by घ—स becomes छ्; but घ्, if द precedes. If ग, ड, द, ब precede घ्—भ्, when followed by स, ध्व, or ण, they become aspirates. घ्, छ्, ध्, भ्, followed by त or य, become unaspirated, and the त or य becomes थ. As,

लिङ्, ङ् + ति = लेङि, *he licks.*

दङ्, घ् + त = दग्ध, *burned.*

गुङ्, ङ् + स्यति = घोक्ष्यति, *he will hide.*

दुङ्, घ् + सि = धोक्षि, *thou milkest.*

रुणध्, + ति = रुणद्धि, *he shuts up.*

लुभ्, + त = लुब्ध, *coveted.*

1. When न or य comes in contact with ङ्, it is dropped, and the preceding vowel if short becomes long; as, रुङ् ङ् + न = रूङ्, *planted.* A penultimate ऋ is not lengthened; as, णङ् ङ् + न् = णङ्, *injured.*

2. When three consonants of the same class come in contact, the middle one is dropped; as, कृन्द् + ने = कृन्ने, *he plays*; इन्ध् + ने = इन्धे, *he enlightens or kindles.*

SECTION II.

OF THE CONJUGATION OF VERBS.

FIRST CONJUGATION.

The first Conjugation is formed by removing the final ङ्, and adding the different terminations. The removal of ङ् is equivalent to the insertion of अ. A final इ, ई, or ए is changed to अय्; उ or ऊ to अव्; ऋ or ॠ to

अर्, and ऐ to आय्, previous to adding the inflections. इ, उ, ऋ, if penultimate and followed by a single consonant, require *goon*: as,

	Singular.	Dual.	Plural.
जि, <i>conquer</i> . Present	जयति	जयतः	जयन्ति
भू, <i>be</i>	भवति	भवतः	भवन्ति
सृ, <i>move</i>	सरति	सरतः	सरन्ति
धे, <i>drink</i>	धयति	धयतः	धयन्ति
गै, <i>sing</i>	गायति	गायतः	गायन्ति
चित्, <i>know</i>	चेतति	चेततः	चेतन्ति
बुध्, <i>perceive</i>	बोधति	बोधतः	बोधन्ति
सृप्, <i>move or creep</i> .	सर्पति	सर्पतः	सर्पन्ति

The principal tenses in the formation of Verbs are the Present, the Perfect, and the 1st Future.

Root याच्—ञ, *ask, request*.

Present याचति, Perfect ययाच, Future याचिष्या.

PARADIGM OF THE ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He asks or is asking.

SINGULAR.

- | | | |
|----|---------|---------------------|
| 3. | याचति, | <i>he asks.</i> |
| 2. | याचसि, | <i>thou askest.</i> |
| 1. | याचामि, | <i>I ask.</i> |

DUAL.

3. याचतः, *they two ask.*
 2. याचथः, *ye two ask.*
 1. याचावः, *we two ask.*

PLURAL.

3. याचन्ति, *they ask.*
 2. याचथ, *ye or you ask.*
 1. याचामः, *we ask.*

IMPERFECT TENSE.

He did ask, &c.

Singular.	Dual.	Plural.
3. अयाचत्	अयाचतां	अयाचन्
2. अयाचः	अयाचतं	अयाचत
1. अयाचं	अयाचाव	अयाचाम

PERFECT TENSE.

He asked.

Singular.	Dual.	Plural.
3. ययाच	ययाचतुः	ययाचुः
2. ययाचिथ	ययाचथुः	ययाच
1. ययाच	ययाचिव	ययाचिम

FIRST FUTURE TENSE.

He shall or will ask.

Singular.	Dual.	Plural.
3. याचिता	याचितारौ	याचितारः
2. याचितासि	याचितास्यः	याचितास्य
1. याचितामि	यचितास्यः	याचितास्मः

SECOND FUTURE.

He shall or will ask.

	Singular.	Dual.	Plural.
3.	याचिष्यति	याचिष्यतः	याचिष्यन्ति
2.	याचिष्यसि	याचिष्यथः	याचिष्यथ
1.	याचिष्यामि	याचिष्यावः	याचिष्यामः

INDEFINITE.

He asked or has asked.

	Singular.	Dual.	Plural.
3.	अयाचीत्	अयाचिष्टां	अयाचिषुः
2.	अयाचीः	अयाचिष्टं	अयाचिष्ट
1.	अयाचिषं	अयाचिष्व	अयाचिष्म

IMPERATIVE MOOD.

Let him ask.

	Singular.	Dual.	Plural.
3.	याचतु	याचतां	याचन्तु
2.	याच	याचतं	याचत
1.	याचानि	याचाव	याचाम

POTENTIAL MOOD.

He may, can, might, could, would, or should ask.

	Singular.	Dual.	Plural.
3.	याचेत्	याचेतां	याचेयुः
2.	याचेः	याचेतं	याचेत
1.	याचेयं	याचेव	याचेम

PRECATIVE MOOD.

May he ask.

	Singular.	Dual.	Plural.
3.	याचात्	याचास्तां	याचासुः
2.	याचाः	याचास्तं	याचास्त
1.	याचासं	याचास्व	याचास्म

SUBJUNCTIVE MOOD.

Should he ask.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत्	अयाचिष्यतां	अयाचिष्यन्
2.	अयाचिष्यः	अयाचिष्यतं	अयाचिष्यत
1.	अयाचिष्यं	अयाचिष्याव	अयाचिष्याम

INFINITIVE MOOD.

याचितुं, to ask.

PARTICIPLES.

Present, याचत्, *asking*. Nom. याचन्, याचन्ती, याचत्, &c. Continuative याचंयाचं.

Perfect, ययाचस्, *asked*. Nom. ययाचान्, ययाचुषी, ययाचत्, &c.

Second Fut. याचिष्यत्, *about to ask*. Nom. याचिष्यन्, याचिष्यतो, याचिष्यत्.

Indefinite, याचितवत्, *asked or having asked*. Nom. याचितवान्, याचितवती, याचितवत्. Indeclinable, याचित्वा. Continuative, याचित्वायाचित्वा.

PARADIGM OF THE MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He asks for himself, &c.

	Singular.	Dual.	Plural.
3.	याचते	याचेते	याचन्ते
2.	ताचसे	साचेथे	याचध्वे
1.	याचे	याचावहे	याचामहे

IMPERFECT TENSE.

He did ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचत	अयाचेतां	अयाचन्त
2.	अयाचथाः	अयाचेथां	अयाचध्वं
1.	अयाचे	अयाचावहि	अयाचामहि

PERFECT.

He asked for himself.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचाते	ययाचिरे
2.	ययाचिधे	ययाचाथे	ययाचिध्वे or द्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE.

He shall or will ask for himself.

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्वहे

SECOND FUTURE.

He shall or will ask for himself.

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He asked or did ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचिष्ट	अयाचिषातां	अयाचिषत
2.	अयाचिष्ठाः	अयाचिषाथां	अयाचिध्वं, ङ् or ञ्
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्महि

IMPERATIVE MOOD.

Let him ask for himself.

	Singular.	Dual.	Plural.
3.	याचता	याचेतां	याचन्तां
2.	याचस्व	याचेथां	याचध्वं
1.	याचै	याचावहे	याचामहे

POTENTIAL MOOD.

He may, can, might, could, or should ask for himself.

	Singular.	Dual.	Plural.
3.	याचेत	याचेयातां	याचेरन्
2.	याचेथाः	याचेयाथां	याचेध्वं
1.	याचेय	याचेवहि	याचेमहि

PRECATIVE MOOD.

May he ask for himself.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्यां	याचिषीध्वं or ष्वं
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्यथां	अयाचिष्यध्वं
1.	अयाचिष्ये	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, to ask for himself.

PARTICIPLES.

Present, याचमान, *asking*, &c. Nom. याचमानः, याचमाना, याचमानं, &c.

Perfect, ययाचान, *asked*, &c. declined like the Present.

Second Future, याचिष्यमाण, *about to ask*, &c. declined like the Present.

Indefinite, याचितवत् and याचित्वा, like the Active. Continuative, याचित्वा याचित्वा.

Active and Deponent Verbs are included under the rules for the Common ones; the former being inflected like the Active, and the latter like the Middle voice, according to the Conjugations to which they belong: as, *धे, drink*; Present धयति, Perfect दधौ, Fut. धाता. *दे—ड, nourish*; Present दयते, Perfect ददे, Future दाता. *चम्, eat*; Present चमति, Perfect चचाम, Fut. चमिता. *भाष्—ड, speak*; Pres. भाषते, Perfect बभाषे, Future भाषिता. *शुष्, grieve*; Present शोचति, Perfect शुशोच, Future शोचिता. *वृत्—ड, be*; Present, वर्त्तते, Perfect ववृत्ते, Future वर्त्तिता.

PARADIGM OF THE PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He is asked.

	Singular.	Dual.	Plural.
3.	याचते	याचेते	याचन्ते
2.	याचसे	याचेधे	याचध्वे
1.	याचे	याचावहे	याचामहे

IMPERFECT TENSE.

He was asked.

	Singular.	Dual.	Plural.
3.	अयाचत	अयाचेतां	अयाचन्त
2.	अयाचयाः	अयाचेथां	अयाचध्वं
1.	अयाचे	अयाचावहि	अयाचामहि

PERFECT TENSE.

He was asked.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचेते	ययाचिरे
2.	ययाचिषे	ययाचाथे	ययाचिध्वे or द्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्महे

SECOND FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He has been or was asked.

	Singular.	Dual.	Plural.
3.	अयाचि	अयाचिषातां	अयाचिषत
2.	अयाचिष्ठाः	अयाचिषाथां	अयाचिध्वं, प्वं or ड्वं
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्वहि

IMPERATIVE MOOD.

Let him ask.

	Singular.	Dual.	Plural.
3.	याचतां	याचेतां	याचन्तां
2.	याचस्व	याचेथां	याचध्वं
1.	याचै	याचावहे	याचामहे

POTENTIAL MOOD.

He may, can, might, could or should be asked.

	Singular.	Dual.	Plural.
3.	याचेत	याचेयातां	याचेरन्
2.	याचेथाः	याचेयाथां	याचेध्वं
1.	याचेय	याचेवहि	याचेमहि

PRECATIVE MOOD.

May he be asked.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्थां	याचिषीध्वं, or ष्वं
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he be asked.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्येथां	अयाचिष्यध्वं
1.	अयाचिष्ये	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, to be asked.

PARTICIPLES.

Present, याचमान, *being asked*. N. याचमानः, याचमाना, याचमानं. Present reflective, याचेलिम, *asking himself*, declined like the preceding.

Perfect, ययाचान, *being asked*, declined like the Present.

First Future, याचितथ, याचनीय, याच्य, *ought to be asked*: declined like the above.

Second Future, याचिष्यमाण, *about to be asked*, declined like the above.

Indefinite, याचित, *asked*. Nom. याचितः, याचिता, याचितं.



SYNOPSIS OF THE FIRST CONJUGATION.

I. ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,	याचति	याचतु	याचिेत्	—	—	—	याचत् &c.
Imperf. . . .	अयाचत्	—	—	—	—	—	—
Perfect, . . .	ययाच	—	—	—	—	—	ययाचस्
1st Fut.	याचिता	—	—	याच्यात्	—	याचितुं	—
2d Fut.	याचिष्यति	—	—	—	अयाचिष्यत	—	याचिष्यत्
Indef.	अयाचीत्	—	—	—	—	—	याचितवत्, &c.

SYNOPSIS OF THE FIRST CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याचते	याचतां	याचित	—	—	—	याचमान
Imp.	अयाचत	—	—	—	—	—	—
Perf.	ययाचे	—	—	—	—	—	ययाचान
1 Fut.	याचिता	—	—	याचिषीष्ट	—	याचितुं	—
2 Fut.	याचिष्यते	—	—	—	अयाचिष्यत	—	याचिष्यमाण
Ind.	अयाचिष्ट	—	—	—	—	—	याचितवत्, याचित्वा

SYNOPSIS OF THE FIRST CONJUGATION.

III.—PASSIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याच्यते	याच्यतां	याच्येत	—	—	—	याच्यमान, याच्यन्ति
Imp.	अयाच्यत	—	—	—	—	—	—
Perf.	ययाचि	—	—	—	—	—	ययाचान
1 Fut.	याचिता	—	—	याचिषीष्ट	—	याचितुं	याचितव्य, &c.
2 Fut.	याचिष्यते	—	—	—	अयाचिष्यत	—	याचिष्यमाण
Ind.	अयाचि	—	—	—	—	—	याचित

The Passive voice of every verb in each conjugation is formed in the same manner as the preceding.

The Passive voice is sometimes used in a reflective sense; as, *हस्ती सिचते*, *the elephant waters himself*; *पचेलिमः तण्डुलः*, *the rice cooks or boils itself*.

The third person singular of the Passive is sometimes used impersonally; as, *भूयते त्वया*, *it is existed by thee, i. e. thou existest*. A Passive participle with the Auxiliary verb expressed or understood, is frequently used in preference to the Passive Voice; as, *गतोस्ति*, *he is gone*; *हन्तव्येसि*, *thou oughtest to be killed*; *उक्तं*, *it is said*.

The following verbs of the first conjugation are irregular in the Present tense and its formatives:—

आचम्, *sip*, makes आचामति; गृह्, *go*, अर्हति; क्राम्, *step*, क्रामति; घ्रा, *smell*, जिघ्रति; दन्श्, *bite*, दशति; दा, *give*, यच्छति; ध्वा, *kindle*, धमति; पा, *drink*, पिवति; म्ना, *mind*, मनति; यम्, *cease*, यच्छति; रज्ज्—ज, *colour*, रजति, रजते; शद्, *move*, शीयति; घद्, *be sad*, सीदति; घञ्ज्, *unite*, सजति; घञ्ज्—ङ, *embrace*, स्रजते; ष्ठा, *stand*, तिष्ठति.

रञ्ज् used in a reflective sense, makes रञ्जति or रञ्जते.

In the Passive दा, पा, छा, दे—ङ, *nourish* ; घे, *drink* ; मे—ञ, *exchange* ; कै and रै, *sound* ; गै, *sing* ; दै, *puri-
fy* ; घै, *waste*, change their finals to ई ; as, दीयते, मीयते,
सीयते.

There are no verbs of this conjugation ending with लृ, लृ, or औ ; and only one, a deponent, ending with औ ; as, ज्यो—ङ, *resolve* ; Pres. ज्यवते, &c.

The primitive verbs of this conjugation are about one thousand.

As the Present tense and its formatives are the parts which particularly distinguish the verbs of one conjugation from those of another, they alone will now be given in full, and the rest will be supplied by the Synopsis.

For the method of inflecting any part of the verb found in the Synopsis, see the Formation of the Tenses.

SECOND CONJUGATION.

The second Conjugation has all the terminations united immediately with the root according to the rules of Permutation.

A penultimate vowel requires *goon*, as in the first conjugation.

A final vowel requires *goon*, excepting उ, which requires *vridhhy*.

It is only in the singular of the Present and Imperfect; in the third singular of the Imperative Active; and in the first singular dual and plural of the Imperative Active and Middle, that *goon* or *vridhhy* is required.

Roots with the characteristic च insert इ before a consonant, and have two forms in the third singular of the Imperfect.

Verbs with a final आ, and दिष्—ल, ज, औ, *envy*, have two forms in the third plural of the Imperfect.

Roots with the characteristic च being considered as reduplicated, are inflected like the third conjugation. As,

		Singular.	Dual.	Plural.
पा-ल,	<i>preserve</i> ;	Pr. पाति	पातः	पान्ति
	Imp. 3rd pl.	अपान्	or अपुः.	
वी-ल,	<i>shine, &c.</i>	वेति	वोतः	वियन्ति
शु-ल,	<i>praise,</i>	नैति	नुतः	नुवन्ति
लिह्-ल,	ज, <i>taste, lick,</i>	लेति	लोतः	लियन्ति
		Mid. लीते	लिहाते	लिहते
दुह्-ल,	ज, <i>milk,</i>	दोमि	दुग्धः	दुहन्ति
		Mid. दुग्धे	दुहातं	दुहते
रुद्-ल,	घ, <i>weep,</i>	रोदति	रुदितः	रुदन्ति
	Imp. 3rd sing.	अरोदत्	or अरोदीत्	
जागृ-ल,	क्ष, <i>awake,</i>	जागर्ति	जागृतः	जाग्रति

ACTIVE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	द्वेष्टि	द्विष्टः	द्विषन्ति
2.	द्वेष्टि	द्विष्टः	द्विष्ट
1.	द्वेष्टि	द्विष्टः	द्विष्टः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अद्वेष्ट	अद्विष्टां	अद्विषन्, अद्विष्टुः
2.	अद्वेष्ट	अद्विष्टं	अद्विष्ट
1.	अद्वेष्ट	अद्विष्ट	अद्विष्ट

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्वेष्टु	द्विष्टां	द्विषन्तु
2.	द्विष्टि	द्विष्टं	द्विष्ट
1.	द्वेष्टाणि	द्वेष्टाव	द्वेष्टम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्यात्	द्विष्यातां	द्विष्युः
2.	द्विष्याः	द्विष्यातं	द्विष्यात
1.	द्विष्यां	द्विष्याव	द्विष्याम

MIDDLE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	द्विष्टे	द्विषाते	द्विषते
2.	द्विष्टे	द्विषाथे	द्विष्टुं
1.	द्विष्टे	द्विषद्भे	द्विषद्भे

IMPERFECT TENSE.

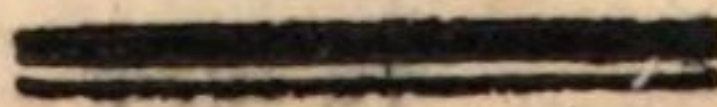
	Singular.	Dual.	Plural.
3.	अद्विष्टे	अद्विषातां	अद्विषत
2.	अद्विष्टाः	अद्विषाथां	अद्विष्टुं
1.	अद्विष्टि	अद्विषद्भि	अद्विषद्भि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्टां	द्विषातां	द्विषतां
2.	द्विष्ट्व	द्विषाथां	द्विष्टुं
1.	द्वेष्टे	द्वेष्टावद्भे	द्वेष्टामद्भे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	द्विषीत	द्विषीयातां	द्विषीरन्
2.	द्विषीथाः	द्विषीयाथां	द्विषीषुं
1.	द्विषीय	द्विषीवद्भि	द्विषीमद्भि



SYNOPSIS OF THE SECOND CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	द्वेष्टि	द्वेष्टु	द्विष्यात्	—	—	—	द्विषत्, द्वेषेद्वेषं
Imp.	अद्वेष्ट्	—	—	—	—	—	—
Perf	द्विद्वेष	—	—	—	—	—	द्विद्विष्यस्
1st Fut. द्वेष्टा	—	—	—	द्विष्यात्	—	द्वेष्टुं,	—
2d Fut. द्वेष्ट्यति	—	—	—	—	अद्वेष्ट्यत्	—	द्वेष्ट्यत्
Indef.	अद्विष्ट्यत्	—	—	—	—	—	द्विष्ट्यवत्, द्विष्ट्या

SYNOPSIS OF THE SECOND CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	द्विष्टे	द्विष्टां	द्विषीत	—	—	—	द्विषाण, द्विषेति
Imp.	अद्विष्ट	—	—	—	—	—	—
Perf.	दिद्विष्टे	—	—	—	—	—	दिद्विषाण
1st Fut.	द्विष्टा	—	—	द्विष्टीष्ट	—	द्विष्टुं	—
2d Fut.	द्विष्ट्यते	—	—	—	अद्विष्ट्यत	—	द्विष्ट्यमाण
Indef.	अद्विष्टत	—	—	—	—	—	द्विष्टवत्, द्विष्ट्या

PASSIVE. Pres. द्विष्यते. Imperf. अद्विष्यत्. Perf. दिद्विष्टे.

1st Fut. द्विष्टा. Indef. अद्विष्टि.

In the 3rd person singular of the Imperfect, and in the 1st persons of the Imperative, a final उ requires *goon*, and not *vridhdy*; as, शु praise, अनवं; नवानि, नवाव, नवाम. With the exception of the above persons, नु injure, रु sound, and छु praise, have two forms in the active where *goon* is admitted; as, नैति नवीति, नुतः, नुवन्ति.

ईङ्—ङ, praise, and ईश्—ङ, rule, have इ inserted, when स or घ follows; as, 3. ईङ्गे, ईङाते, ईङते. 2. ईङिघे, ईङाघे, ईङिघ्ये, &c. शास् govern changes the आ to इ, (except in the 3rd plural,) when *goon* is not admitted; as, शास्ति, शिष्टः, शासति, &c. 2nd singular of the Imperative शाधि.

वेवी and दीधी, shine, and घू, bring forth, do not admit of *goon* in the first persons of the Imperative. दीधी and वेवी make दीध्यते and वेद्यते, and मा makes मीयते, in the Passive.

There are about seventy Primitives of this conjugation.

THIRD CONJUGATION.

The third Conjugation has the first syllable of the root reduplicated, and the last united with the different terminations as in the preceding conjugation. It has इ for the reduplication of ऋ, a short for a long vowel,

a smooth for a rough consonant, च for क, and ज for ह. A penultimate vowel requires *goon*, except in the 1st pers. sing. of the Imperf. and in the 1st persons of the Imperative. A final vowel requires *goon*. In the 3d pers. plu. of the Imperfect, also the final vowel requires *goon*, and the termination अन् is changed to उः.

	Singular.	Dual.	Plural.
ह्रा—लि, <i>forsake</i> . Pr.	जहति	जहीतः	जहति
भी—लि, <i>fear</i> .	बिभेति	बिभीतः	बिभ्यति
हु—लि, <i>sacrifice</i> .	जुहति	जुहुतः	जुहति
भृ—लि, ज, <i>nourish</i> .	बिभर्ति	बिभृतः	बिभ्रति
धिष्—लि, <i>sound</i> .	दिधेष्टि	दिधिष्टः	दिधिषति
तुर्—लि, <i>make haste</i> .	तुतेर्त्ति	तुतुर्त्तः	तुतुरति
कित्—लि, <i>know</i> .	चिकेतति	चिकिततः	चिकितति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	बिभर्ति	बिभृतः	बिभ्रति
2.	बिभर्षि	बिभ्रथः	बिभ्रथ
1.	बिभर्मि	बिभ्रवः	बिभ्रमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभः	अबिभृतां	अबिभरुः
2.	अबिभः	अबिभृतं	अबिभृत
1.	अबिभरं	अबिभृव	अबिभृम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	बिभर्तु	बिभृतां	बिभृतु
2.	बिभृहि	बिभृतं	बिभृत
1.	बिभराणि	बिभराव	बिभराम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभृयात्	बिभृयातां	बिभृयुः
2.	बिभृयाः	बिभृयातं	बिभृयात
1.	बिभृयां	बिभृयाव	बिभृयाम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	बिभृते	बिभ्राते	बिभ्रते
2.	बिभृधे	बिभ्राधे	बिभृध्वे
1.	बिभ्रे	बिभृवहे	बिभृमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभृत	अबिभ्रातां	अबिभ्रत
2.	अबिभृयाः	अबिभ्रातं	अबिभृध्वं
1.	अबिभि	अबिभृव ह	अबिभृमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	बिभृतां	बिधातां	बिभृतां
2.	बिभृष्व	बिधाथां	बिभृध्वं
1.	बिभरै	बिभरावहे	बिभरामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभीत	बिभीयातां	बिभीरन्
2.	बिभीयाथाः	बिभीयाथां	बिभीध्वं
1	बिभीय	बिभीवहि	बिभीमहि

SYNOPSIS OF THE THIRD CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	बिभर्त्ति	बिभर्तुं	बिभयात्	—	—	—	बिभत्, भारम्भारम्
Imp.	अबिभः	—	—	—	—	—	—
Perfect, बभार	—	—	—	—	—	—	बभूवस्
1st Fut. भर्त्ता	—	—	—	भियात्	—	भर्त्तुं	—
2d Fut. भरिष्यति	—	—	—	—	अभरिष्यत्	—	भरिष्यत्
Indef. अभर्षीत्	—	—	—	—	—	—	भूतवत्, भूत्वा

SYNOPSIS OF THE THIRD CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	बिभृते	बिभृतां	बिभीत	—	—	—	बिभ्राण
Imp.	अबिभृत	—	—	—	—	—	—
Perfect, बध्ने	—	—	—	—	—	—	बभ्राण
1st Fut. भर्त्ता	—	—	—	भर्षीष्ट	—	भर्त्तुं	—
2d Fut. भरिष्यते	—	—	—	—	अभरिष्यत	—	भरिष्यमाण
Indef. अमृत	—	—	—	—	—	—	मृतवत्, भृत्वा

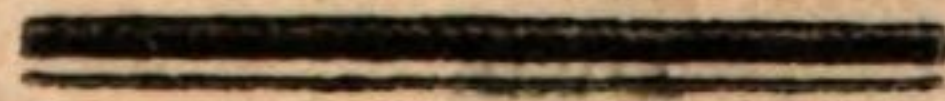
PASSIVE. Pres. धियते. Indefinite अभारि.

णिञ्, *purify* ; विञ्, *separate* ; and विष्, *surround* ; make the reduplication by ए ; as, नेनेक्ति, नेनिक्तः, नेनिजति, &c.

दा—लि, न, *give*, loses the अ where a consonant follows, and *goon* is not admitted ; as Present, ददति, दत्तः, ददति ; Imperfect, अददान्, अदत्तां, अददुः, &c. Imperative, ददानु, दत्तां, ददतु ; second sing. देहि ; Potential, दद्यान्, दद्यातां, दद्युः, &c. Middle, दत्ते, ददाने, ददते. Imperf. अदत्त, अददतां, अददत, &c. Imperative दत्तां, ददतां, ददतां, &c. Potential, ददीत. Passive दीयते. So धा—लि, न, *hold* ; Active, दधानि, धत्तः, दधति ; Middle, धत्ते, दधाने, दधते. Passive धीयते.

पृ—लिय, *fill*, has two forms in the persons which do not admit of *goon* ; as पिपत्ति, पिपृतः or पिपूत्तः, पिप्रति or पिपुरति, &c. मा, *measure*, makes मिमीते, मिमाने, मिमते &c. हा, *move* ; जिहीते, जिहाने, जिहने, &c. हा, *forsake*, makes in the 2d Imperative, जहाहि जहीहि and जहिहि. Passive हीयते. हा, together with भी, *fear*, admits of two forms where *goon* is not required ; as 3d person dual जिहीतः or जिहितः, &c. इ, *sacrifice*, makes second Imperative जुहुधि.

There are about twenty verbs of this Conjugation.



FOURTH CONJUGATION.

The fourth Conjugation has य् united with the root, after which it is inflected as a verb of the first conjugation, except that a penultimate short vowel is not lengthened by *goon*.

Roots with a final ऐ drop it in the Active voice, and in the Passive change it to ई; those with the characteristic भ, change a penultimate अ to आ. As,

	Singular.	Dual.	Plural.
शप्—य, ज, <i>swear, curse</i> . Pr.	शप्यति	शप्यतः	शप्यन्ति
दिव्—य, <i>play</i>	दीयति	दीयतः	दीयन्ति
पुष्—य, <i>nourish, support</i> .	पुष्यति	पुष्यतः	पुष्यन्ति
घो—य, <i>destroy</i>	स्यति	स्यतः	स्यन्ति
Pass. सोयते.			
शम्—य, भ, <i>be quiet</i>	शाम्यति	शाम्यतः	शाम्यन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	शप्यति	शप्यतः	शप्यन्ति
2.	शप्यसि	शप्यथः	शप्यथ
1.	शप्यामि	शप्यावः	शप्यामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अशप्यत्	अशपातां	अशप्यन्
2.	अशप्यः	अशप्यतं	अशप्यत
1.	अशप्यं	अशप्याव	अशप्याम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	शप्यतु	शपातां	शपान्तु
2.	शपा	शप्यतं	शप्यत
1.	शाप्यानि	शप्याव	शप्याम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	शप्येत्	शप्येतां	शप्येयुः
2.	शप्येः	शप्येतं	शप्येत्
1.	शप्येयं	शप्येव	शप्येम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	शप्यते	शप्येते	शप्यन्ते
2.	शप्यसे	शप्येथे	शप्यध्वे
1.	शप्ये	शप्यावहे	शप्यामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अशप्यत	अशप्येतां	अशप्यन्त
2.	अशप्यथाः	अशप्येथां	अशप्यध्वं
1.	अशप्ये	अशप्यावहि	अशप्यामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	अथतां	अथेतां	अथन्तां
2.	अथस्व	अथेथां	अथध्वं
1.	अथै	अथवहै	अथामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	अथेत	अथेयातां	अथेरन्
2.	अथेथाः	अथेयाथां	अथेध्वं
1.	अथेय	अथेवहि	अथेमहि



SYNOPSIS OF THE FOURTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	शष्यति	शष्यतु	शष्येत्	—	—	—	शष्यत्, शष्यंशायं
Imp.	अशष्यत्	—	—	—	—	—	—
Perfect, शशाय	—	—	—	—	—	—	शेषिवस्
1st Fut. शप्ता	—	—	—	शष्यत्	—	शप्सु	—
2d Fut. शष्यति	—	—	—	—	अशष्यत्	—	शष्यत्
Indef. अशष्यीत्	—	—	—	—	—	—	शप्सवत्, शप्ता

SYNOPSIS OF THE FOURTH CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	शष्यते	शष्यतां	शष्येत	—	—	—	शष्यमान
Imp.	अशष्यत	—	—	—	—	—	—
Perfect, शेषे	—	—	—	—	—	—	शेषान
1st Fut. शप्ता	—	—	—	शप्सोष्ट	—	शप्सुं,	—
2d Fut. शष्यते	—	—	—	—	अशष्यत	—	शष्यमान
Indef. अशप्त	—	—	—	—	—	—	शप्तवत्, शप्ता.

PASSIVE. Present, शष्यते. Indefinite, अशर्षि.

मिद्—य, *be pleased*, makes मेद्यति, मेद्यतः, मेद्यन्ति.

There are about one hundred and thirty Primitives of this Conjugation.

FIFTH CONJUGATION.

The fifth Conjugation has नु united with the root : the उ of नु admits of *goon* in the same persons as verbs of the second conjugation, but a penultimate short vowel does not admit of *goon*. As,

	Singular.	Dual.	Plural.
घु—न, ज, <i>aim, guess</i> . Pr.	सुनोति	सुनुतः	सुन्वन्ति
वृ—न, ज, <i>skreen, cover</i> . वृणोति	वृणुतः	वृण्वन्ति	
शक्—न, <i>be able</i> ...	शक्नोति	शक्नुतः	शक्नुवन्ति
दन्म्—न, <i>boast</i>	दम्भेति	दम्भुतः	दम्भुवन्ति
धिक्—न, <i>live, move</i> ...	धिनेति	धिनुतः	धिन्वन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनोति	सुनुतः	सुन्वन्ति
2.	सुनोधि	सुनुयः	सुनुथ
1.	सुनोमि	सुनुवः, सुन्वः	सुनुमः, सुन्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनेत्	असुनुतां	असुन्वन्
2.	असुनेः	असुनुतं	असुनुत
1.	असुनवं	असुनुव, असुन्व	असुनुम, असुन्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनेतु	सुनुतां	सुन्वन्तु
2.	सुनु	सुनुतं	सुनुत
1.	सुनवानि	सुनवाव	सुनवाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुनुयात्	सुनुयातां	सुनुयुः
2.	सुनुयाः	सुनुयातं	सुनुयात
1.	सुनुयां	सुनुयाव	सुनुयाम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनुते	सुन्वाते	सुन्वते
2.	सुनुधे	सुन्वाथे	सुनुध्वे
1.	सुन्वे	सुनुवहे	सुनुमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनुत	असुन्वातां	असुन्वत
2.	असुनुथाः	असुन्वाथां	असुनुध्वं
1.	असुन्वि	असुनुवहि	असुनुमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनुतां	सुन्वातां	सुन्वतां
2.	सुनुष्व	सुन्वाथां	सुनुध्वं
1.	सुनवे	सुनवावहे	सुनवामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुन्वीत	सुन्वीयातां	सुन्वीरन्
2.	सुन्वीयाथाः	सुन्वीयाथां	सुन्वीध्वं
1.	सुन्वीय	सुन्वीवहि	सुन्वीमहि

SYNOPSIS OF THE FIFTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	सुनेति	सुनेतु	सुनुयात्	—	—	—	सुचत्, सावंसावं
Imp.	असुनेत्	—	—	—	—	—	—
Perfect, सुषाव	—	—	—	—	—	—	सुषुवस्
1st Fut. सोता, सविता	—	—	—	सूयात्	—	सोतुं, सवितुं	—
2d Fut. सोष्यति, सविष्यति	—	—	—	—	असोष्यत, असविष्यत्	—	सोष्यत्, सविष्यत्
Indef. असावीत्	—	—	—	—	—	—	सुनवत् सुत्वा

श्रु—न, *hear*, makes शृणोति, शृणुतः, शृण्वन्ति, &c.

There are about forty Primitives of this Conjugation.

SIXTH CONJUGATION.

The sixth Conjugation differs from the first only in the following particulars:—

इ—ऋ final are respectively changed to इय्, उव्, इर्; and *goon* is not admitted. In the Middle voice ऋ becomes रिय्.

Roots with the characteristic य insert न्.

A penultimate short vowel does not require *goon*. As,

धि—श्, *hold*... Pr. धियति धियतः धियन्ति

शू—श्, *praise*... . नुवति नुवतः नुवन्ति

गृ—श्, *swallow*... . गिरति गिरतः गिरन्ति

मृ—श्, ड, *die*... . म्रियते म्रियेते म्रितन्ते

मुच्—श्, प, *liberate*, मुञ्चति मुञ्चतः मुञ्चन्ति

तुद्—श्, ज, *pain*... तुदति तुदतः तुदन्ति

ACTIVE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	तुदति	तुदतः	तुदन्ति
2.	तुदसि	तुदथः	तुदथ
1.	तुदामि	तुदावः	तुदामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अतुदत्	अतुदतां	अतुदन्
2.	अतुदः	अतुदतं	अतुदत
1.	अतुदं	अतुदाव	अतुदाम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुदतु	तुदतां	तुदन्तु
2.	तुद	तुदतं	तुदत
1.	तुदानि	तुदाव	तदाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तुदेत्	तुदेतां	तुदेयुः
2.	तुदेः	तुदेतं	तुदेत
1.	तुदेयं	तुदेव	तुदेम

MIDDLE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	तुदते	तुदेते	तुदन्ते
2.	तुदसे	तुदेथे	तुदध्वे
1.	तुदे	तुदावहे	तुदामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अतुदत	अतुदेतां	अतुदन्त
2.	अतुदथाः	अतुदेथां	अतुदध्वं
1.	अतुदे	अतुदावहि	अतुदामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुदतां	तुदेतां	तुदन्तां
2.	तुदस्व	तुदेथां	तुदध्वं
1.	तुदे	तदावहे	तुदामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तुदेत	तुदेयातां	तुदेरन्
2.	तुदेथाः	तुदेयाथां	तुदेध्वं
1.	तुदेय	तुदेवहि	तुदेमहि



SYNOPSIS OF THE SIXTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	तुदति	तुदतु	तुदेत्	—	—	—	तुदत्, तोदं तोदं
Imp.	अतुदत्	—	—	—	—	—	—
Perfect, तुतोद	—	—	—	—	—	—	तुतुदस
1st Fut. तोत्ता	—	—	—	तुथात्	—	तोत्तुं	—
2d Fut. तोत्स्यति	—	—	—	—	अतोत्स्यत्	—	तोत्स्यत्
Indef. अतोत्सीत्	—	—	—	—	—	—	तुनवत्, तुत्ता

SYNOPSIS OF THE SIXTH CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present, तुदते	तुदतां	तुदेत	—	—	—	—	तुदमान
Imp. अनुदत	—	—	—	—	—	—	—
Perf. तुतुदे	—	—	—	—	—	—	तुतुदान
1st Fut. तोत्ता	—	—	—	तुत्सीष्ट	—	तोत्तुं	—
2d Fut. तोत्स्यते	—	—	—	—	अतोत्स्यत	—	तोत्स्यमान
Indef. अनुत्त	—	—	—	—	—	—	तुन्नवत्, तुत्वा

PASSIVE. Present, तुद्यते. Indefinite, अतोदि.

इष्—श्, *desire* ; इच्छति, इच्छतः, इच्छन्ति, &c. उन्म्, *fill* ; मृन्म्, तुन्म्, तन्म्, रिन्म्, *kill* ; गुन्म्, *dispose in order* ; तुन्म्, तन्म्, *love* ; शुन्म्, *applaud*, have two forms ; thus, उभति and उभन्ति. प्रच्छ्, *ask*, and ब्रश्च्, *cut*, change the र to ऋ ; as, पृच्छति, पृच्छतः, पृच्छन्ति. वृश्चति, वृश्चतः, वृश्चन्ति. Passive, पृच्छ्यते, वृश्च्यते.

There are about one hundred and fifty Primitives of this conjugation.

SEVENTH CONJUGATION.

The seventh Conjugation has न inserted in the root, after which it is inflected like a verb of the second conjugation. A penultimate vowel does not admit *goon*, and the inherent अ of the न is dropped in those persons which do not admit of *goon* in the 2d Conjugation. As,

	Singular.	Dual.	Plural.
रुध्—ध, ज, <i>shut</i> . Pr.	रुणद्धि	रुन्धः	रुन्धन्ति
Mid.	रुन्धे	रुन्धातां	रुन्धते
युज्—ध, ज, <i>unite</i> .	युनक्ति	युंक्ताः	युंजन्ति
Mid.	युंक्ते	युंजातां	युंजते
भिद्—ध, ज, <i>divide</i> .	भिनक्ति	भिन्तः	भिन्दन्ति
Mid.	भिन्ते	भिन्दातां	भिन्दते
हिस्—ध, <i>injure</i> . . .	हिनक्ति	हिंस्तः	हिंसन्ति
भञ्ज्—ध, <i>break</i> . . .	भनक्ति	भंक्ताः	भञ्जन्ति

ACTIVE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	रुणद्भि	रुन्धः	रुन्धन्ति
2.	रुणत्सि	रुन्धः	रुन्ध
1.	रुणधि	रुन्ध्वः	रुन्धमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुणत्	अरुन्धां	अरुन्धन्
2.	अरुणत्, अरुणः	अरुन्धं	अरुन्ध
1.	अरुन्धं	अरुन्ध्व	अरुन्धम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुणद्भु	रुन्धां	रुन्धन्तु
2.	रुन्धि	रुन्धं	रुन्ध
1.	रुणधानि	रुणधाव	रुणधाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्ध्यात्	रुन्ध्यातां	रुन्ध्युः
2.	रुन्ध्याः	रुन्ध्यातं	रुन्ध्यात
1.	रुन्ध्यां	रुन्ध्याव	रुन्ध्याम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	रुन्धे	रुन्धातां	रुन्धते
2.	रुन्धे	रुन्धाथां	रुन्ध्वे
1.	रुन्धे	रुन्ध्वहे	रुन्धमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुन्ध	अरुन्धातां	अरुन्धत
2.	अरुन्धाः	अरुन्धाथां	अरुन्ध्वं
1.	अरुन्धि	अरुन्ध्वहि	अरुन्धमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धां	रुन्धातां	रुन्धतां
2.	रुन्ध्व	रुन्धाथां	रुन्ध्वं
1.	रुन्धधै	रुन्धावहे	रुन्धामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धीत	रुन्धीयातां	रुन्धीरन्
2.	रुन्धीयाथाः	रुन्धीयाथां	रुन्धीध्वं
1.	रुन्धीय	रुन्धीवहि	रुन्धीमहि

SYNOPSIS OF THE SEVENTH CONJUGATION.

I. ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,..	रुणद्धि	रुणद्धु	रुन्यात्	—	—	—	रुन्यत्, रोधंरोधं
Imperf....	अरुणत्	—	—	—	—	—	—
Perfect,..	रुरोध	—	—	—	—	—	रुधस्
1st Fut.....	रोद्धा	—	—	रुध्यात्	—	रोद्धुं	—
2d Fut.....	रोत्स्यति	—	—	—	अरोत्स्यत्	—	रोत्स्यत्
Indef....	अरोत्सीत्	—	—	—	—	—	रुज्वत्, रुद्धा

SYNOPSIS OF THE SEVENTH CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	रन्धे	रन्धां	रन्धीत	—	—	—	रन्धान
Imp.	अरन्ध	—	—	—	—	—	—
Perfect, रहर्धे	—	—	—	—	—	—	रहरधान
1st Fut. रोद्भा	—	—	—	रन्धीष्ट	—	रोद्भं,	—
2d Fut. रोत्स्यते	—	—	—	—	अरोत्स्यत	—	रोत्स्यमान
Indef. अरन्ध	—	—	—	—	—	—	रन्धवत्, रन्ध्वा

PASSIVE. Pres. रन्धते. Indefinite, अरोत्स्यति.

तह—घ, *injure*, inserts ने instead of न in the persons that admit of *goon*; as 3. तणेढि, तण्डः, तंहन्ति; 2. तणेक्षि, तण्डः, तण्ड; 1. तणेक्षि, तण्डः, तण्डः.

There are about twenty-five Primitives of this conjugation.

EIGHTH CONJUGATION.

The eighth Conjugation has उ affixed to the root, after which it is inflected precisely the same as the fifth conjugation; as, तन—द, ज, *extend*. Present, तनेति, तनुतः, तन्वन्ति, &c.

SYNOPSIS OF THE EIGHTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present, तर्नेति	तर्नेतु	तनुयात्	—	—	—	—	तन्वत्, तर्नंतानं
Imp. अतर्नेत्	—	—	—	—	—	—	—
Perfect, ततान	—	—	—	—	—	—	तेनिवस्
1st Fut. तर्निता	—	—	—	तन्यात्	—	तर्नितुं	—
2d Fut. तर्निष्यति	—	—	—	—	अर्तर्निष्यत्	—	तर्निष्यत्
Indef. अतर्नोत्	—	—	—	—	—	—	ततवत्, तर्निता

SYNOPSIS OF THE EIGHTH CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present, तनुते	तनुतां	तन्वित	—	—	—	—	तन्वान
Imp. अतनुत	—	—	—	—	—	—	—
Perf. तेने	—	—	—	—	—	—	तेनान
1st Fut. तनिता	—	—	—	तनिषीष्ट	—	तनितुं	—
2d Fut. तनिष्यते	—	—	—	—	अतनिष्यत	—	तनिष्यमाण
Indef. अतनिष्ट	—	—	—	—	—	—	ततवत्, तनित्वा

III. PASSIVE. Present, तन्यते. Indefinite, अतानि.

गृह्—इ, ज, *go*, makes गृह्णाति, गृह्णतः, गृह्णन्ति; and अर्हन्ति, अर्हन्तः, अर्हन्ति, &c.

कृ—इ, ज, *do*, requires *goon* before उ; it afterwards changes the inherent अ of क to उ, adds व for उ when a vowel follows, and drops the affixed उ, when व, म, or य follows, in the persons which do not admit of *goon*. As,

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	करोति	कुरुतः	कुर्वन्ति
2.	करोषि	कुरुथः	कुरुथ
1.	करोमि	कुर्वः	कुर्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अकरोत्	अकुरुतां	अकुर्वन्
2.	अकरोः	अकुरुतं	अकुरुत
1.	अकरं	अकुर्व	अकुर्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	करोतु	कुरुतां	कुर्वन्तु
2.	कुरु	कुरुतं	कुरुत
1.	करवाणि	करवाव	करवाम

Potential Mood, कुर्यात्, कुर्यातां, कुर्याः, &c.

Middle Voice. Present tense, कुरुते, कुर्वन्ते, कुर्वन्ते, &c.

Imperf. अकुरुत, अकुर्वन्तां, अकुर्वन्तां, &c. Imperative mood, कुरुतां, कुर्वन्तां, कुर्वन्तां, &c. Potential, कुर्यान्, कुर्यान्तां, कुर्यान्तां, &c.

There are about ten Primitives of this conjugation.

NINTH CONJUGATION.

The ninth Conjugation has न् added with the root, and does not change the penultimate vowel by *goon*. Roots with the characteristic णि change a final long vowel to a short one. Verbs ending with a consonant form the second person of the Imperative Mood by आन. As,

	Singular.	Dual.	Plural.
क्री-ग, <i>buy</i> .	Pr. क्रीणाति	क्रीणीतः	क्रीणन्ति
पू-गि, <i>purify</i> ..	पुनाति	पुनोतः	पुनन्ति
मश्-ग, <i>churn</i>	मश्नाति	मश्नोतः	मश्नन्ति
कुष्-ग, <i>extract</i>	कुष्णाति	कुष्णीतः	कुष्णन्ति

Imperative, 2d sing. कुष्णाण.

ACTIVE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	क्रीणाति	क्रीणीतः	क्रीणन्ति
2.	क्रीणासि	क्रीणीथः	क्रीणीथ
1.	क्रीणामि	क्रीणीवः	क्रीणीमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणात्	अक्रीणीतां	अक्रीणन्
2.	अक्रीणाः	अक्रीणीतं	अक्रीणीत
1.	अक्रीणां	अक्रीणीव	अक्रीणीम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणातु	क्रीणीतां	क्रीणन्तु
2.	क्रीणीहि	क्रीणीतं	क्रीणीत
1.	क्रीणानि	क्रीणाव	क्रीणाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीयात्	क्रीणीयातां	क्रीणीयुः
2.	क्रीणीयाः	क्रीणीयातं	क्रीणीयात
1.	क्रीणीयां	क्रीणीयाव	क्रीणीयाम

MIDDLE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	क्रीणोते	क्रीणाते	क्रीणते
2.	क्रीणोधे	क्रीणाथे	क्रीणीञ्चै
1.	क्रीणे	क्रीणीवहे	क्रीणोमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणीत	अक्रीणातां	अक्रीणत
2.	अक्रीणीथाः	अक्रीणाथां	अक्रीणीञ्चं
1.	अक्रीणि	अक्रीणीवहि	अक्रीणोमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीतां	क्रीणातां	क्रीणतां
2.	क्रीणीष्व	क्रीणाथां	क्रीणीध्वं
1.	क्रीणै	क्रीणावहे	क्रीणामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीत	क्रीणीयातां	क्रीणीरन्
2.	क्रीणीयाथाः	क्रीणीयाथां	क्रीणीध्वं
1.	क्रीणीय	क्रीणीवहि	क्रीणीमहि

SYNOPSIS OF THE NINTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Prec ative.	Subjunctive.	Infinitive.	Participles.
Pres.	क्रोणति	क्रोणतु	क्रोणीयात्	—	—	—	क्रोणत्, क्रायंक्रायं
Imp.	अक्रोणात्	—	—	—	—	—	—
Perfect,	चिक्राय	—	—	—	—	—	चिक्रीवस्
1st Fut.	क्रेता	—	—	क्रीयात्	—	क्रेतुं	—
2d Fut.	क्रेष्यति	—	—	—	अक्रेष्यत्	—	क्रेष्यत्
Indef.	अक्रेषीत्	—	—	—	—	—	क्रीतवत्, क्रीत्वा

SYNOPSIS OF THE NINTH CONJUGATION.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	क्रीणीते	क्रीणीतां	क्रीणीत	—	—	—	क्रीणान
Imp.	अक्रीणीत	—	—	—	—	—	—
Perfect, चिक्रिये	—	—	—	—	—	—	चिक्रियाण
1st Fut. क्रेता	—	—	—	क्रीषीष्ट	—	क्रेतुं	—
2d Fut. क्रेष्यत	—	—	—	—	अक्रेष्यत	—	क्रेष्यमाण
Indef. अक्रेष्ट	—	—	—	—	—	—	क्रीतवत्, क्रीत्वा

PASSIVE. क्रीयते, &c. Indefinite, अक्रायि.

कुष्, *extract*, used in a reflective sense, makes कुष्यति or कुष्यते. ज्ञा—ग, *know*, makes जानाति, जानीतः, जानन्ति, &c.

There are about sixty Primitives of this conjugation.

TENTH CONJUGATION.

The tenth Conjugation has इ inserted in the root, and is then inflected like a verb ending with इ of the first conjugation. The इ is retained in the principal tenses. इ, उ, and ऋ, if penultimate and followed by a single consonant, require *goon*; and अ requires *vridhdy*. A final vowel requires *vridhdy*; and a final आ requires the addition of य previous to the insertion of इ.

Roots with the characteristic त् drop the final अ, and admit neither *goon* nor *vridhdy*. As,

	Singular.	Dual.	Plural.
चुर्—कि, <i>steal</i> . Pr.	चोरयति	चोरयतः	चोरयन्ति
छद्—कि, ज, <i>cover</i> ...	छादयति	छादयतः	छादयन्ति
पृ—क, <i>fill</i>	पारयति	पारयतः	पारयन्ति
ज्ञा—क, <i>know</i>	ज्ञापयति	ज्ञापयतः	ज्ञापयन्ति
मृष—त्, क, <i>forbear</i> .	मृषयति	मृषयतः	मृषयन्ति
कथ—त्, क, <i>speak</i>	कथयति	कथयतः	कथयन्ति

ACTIVE VOICE.**INDICATIVE MOOD.****PRESENT TENSE.**

	Singular.	Dual.	Plural.
3.	चोरयति	चोरयतः	चोरयन्ति
2.	चोरयसि	चोरयथः	चोरयथ
1.	चोरयामि	चोरयावः	चोरयामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचोरयत्	अचोरयतां	अचोरयन्
2.	अचोरयः	अचोरयतं	अचोरयत
1.	अचोरयं	अचोरयाव	अचोरयाम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोरयतु	चोरयतां	चोरयन्तु
2.	चोरय	चोरयतं	चोरयत
1.	चोरयाणि	चोरयाव	चोरयाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चोरयेत्	चोरयेतां	चोरयेयुः
2.	चोरयेः	चोरयेतं	चोरयेत
1.	चोरयेयं	चोरयेव	चोरयेम

MIDDLE VOICE.
INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	चेरयते	चेरयेते	चेरयन्ते
2.	चेरयसे	चेरयेथे	चेरयध्वे
1.	चेरये	चेरयावहे	चेरयामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचेरयत	अचेरयेतां	अचेरयन्त
2.	अचेरयथाः	अचेरयेथां	अचेरयध्वं
1.	अचेरये	अचेरयावहि	अचेरयामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चेरयतां	चेरयेतां	चेरयन्तां
2.	चेरयस्व	चेरयेथां	चेरयध्वं
1.	चेरये	चेरयावहे	चेरयामहे

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चेरयेत	चेरयेयातां	चेरयेरन्
2.	चेरयेथाः	चेरयेयाथां	चेरयेध्वं
1.	चेरयेय	चेरयेवहि	चेरयेमहि



SYNOPSIS OF THE TENTH CONJUGATION.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	चोरयति	चोरयतु	चोरयेत्	—	—	— चोरयत्, चोरयं चोरयं	
Imp.	अचोरयत्	—	—	—	—	—	—
Perfect, चोरयामास	—	—	—	—	—	— चोरयामासिवस्	
1st Fut. चोरयिता	—	—	— चोरयात् or चूर्यात्	—	—	चोरयितुं	—
2d Fut. चोरयिष्यति	—	—	—	—	अचोरयिष्यत्	— चोरयिष्यत्	
Indef. अचूरुत्	—	—	—	—	—	चोरितवत्, चोरयित्वा	

SYNOPSIS OF THE TENTH CONJUGATION.

II.—MIDDLE,

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	चोरयते	चोरयतां	चोरयेत	—	—	—	चोरयमान
Imp.	अचोरयत	—	—	—	—	—	—
Perfect,	चोरयामास	—	—	—	—	—	चोरयामासिवस्
1st Fut.	चोरयिता	—	—	चोरयिषीष्ट	—	चोरयितुं	—
2d Fut.	चोरयिष्यते	—	—	—	अचोरयिष्यत	—	चोरयिष्यमाण
Indef.	अचचूरत	—	—	—	—	—	चोरितवत्, &c.

PASSIVE. Present, चूर्यते or चार्थते. Indefinite, अचोरि.

कृत्—क, *make a pleasant noise*, forms कीर्त्तयति, कीर्त्तयतः,
कीर्त्तयन्ति, &c.

The verbs of this, together with those of the preceding conjugations, make up the total number of the simple roots, which are computed to be one thousand seven hundred and sixty-five. Owing to the same word's being often differently spelt, and its sometimes belonging to more than one conjugation, the number is considered by some to amount to about two thousand. These verbs are greatly increased in their number by means of the Prepositions; they are however conjugated in the same manner, when the Prepositions are prefixed, as in their simple state.

SECTION III.

OF THE FORMATION

OF

THE TENSES.

THE PRESENT, &c.

The Present tense is formed according to the rules laid down at the beginning of each conjugation.

Roots with the characteristic ऐ change य to इ, and व to उ in the Present tense of the Passive ; as, यज्—ऐ, *sacrifice*; इज्यते, इज्येते, इज्यन्ते. वद्—ऐ, *speak*, उद्यते, &c.

The Imperfect is formed from the Present by prefixing the augment अ, and changing the final ति to त् and ते to त. When ति and ते are preceded by a vowel, they become त् and त : when united with a consonant, in the Active ति is dropped, and the final of the verb changed according to the rules of Permutation; in the Middle ए is changed to अ. As, याचति, अयाचत् ; याचते, अयाचत. दैष्टि, अदैष्ट्; दिष्टे, अदिष्ट. रुणद्भि, अरुणत्; रुन्धे, अरुन्ध.

When ति is dropped and the final changed, the 2d person is like the 3d ; but if the final becomes त्, there are two forms : as, 3d, अदैष्ट्, 2d. अदैष्ट्; 3d. अरुणत्, 2d. अरुणत्, and अरुणः.

Verbs beginning with a vowel require *vrid-dhy* when the augment is prefixed; as, ऊर्णेति, और्णेत्, *he covered*; ऋज्—उ, *be upright, firm*, अर्जत्.

When Verbs are compounded with Prepositions, the augment is always prefixed to the root, and not to the Preposition ; as, प्रभू, *be supreme, rule* ; प्रभवति, प्रभवत्.

The Imperative mood is formed from the Present, by changing the final termination ति to तु, and ते to तां. As, याचति, याचतु ; याचते, याचतां.

If the verb ends with अ, or उ after a single consonant, no addition is made ; but if with any other vowel, or उ after a compound consonant, हि is added ; if with घ्—स्, चि is added ; in the 2d person of the Imperative Active ; as, क्रीणीहि, विभृहि ; याच ; सुनु ; ब्रूणीहि ; नन्दुहि ; रुन्धि.

नान् may be used in the 3rd and 2d persons singular in a Precative sense ; as जीवतान्, *may he, or mayest thou live*. So हि or न in the Active, and ख or खं in the Middle, may be used for all the persons in the sense of repetition or excess. The हि is dropped, retained, or changed according to the above rule.

The Potential mood is formed from the Present by rejecting goon, and changing the final termination. If अ precedes the terminations, they will be एत् and एत ; if any other letter, यात् and ईत. As, याचेत्, याचेत ; दिष्यात्, दिषीत, &c.

THE PERFECT.

The Perfect tense is characterized by the reduplication of the first syllable, and by the changes which take place in the Penultimate and final letters of the root.

1st. *Of the Reduplication.* In the reduplication an aspirated consonant is changed into an unaspirated one, and a long vowel into a short one ; but if the first syllable of the root is an unaspirated consonant, followed by a short vowel, it is simply doubled ; as, भज्, *worship*, बभाज् ; याच, ययाच ; तुद, तुतेद, &c.

इ is the short vowel of ई, ए, ऐ ; and उ of ऊ, औ, औ.

अ is used for the reduplication of ऋ, ॠ, or a diphthong ; च for क or ख, and ज for ग, घ, or ङ. As भृ, *nourish*, बभार ; तृ, *pass over*, ततार ; कृ, *cut*, चकृ ; कृ, *do*, चकार ; खद्, *eat*, चखाद ; गे, *sing*, जगौ ; घ्रा, *smell*, जघ्रा ; हु, *sacrifice*, जुहाव.

Verbs beginning with a double consonant reduplicate the first one ; but if the first is

श—स, and the last any letter of ख—प, they reduplicate the last one ; as, खा, *eat*, पपौ ; खन्द्, *dry*, चखन्द् ; &c.

Verbs beginning with ऋ, or with अ followed by a double consonant, prefix आन for the reduplication ; as ऋण्, *go*, आनर्ण ; अन्, *move* or *honor*, आनञ्च.

If the verb begins with आ or अ succeeded by a single consonant, the आ or अ is doubled ; as, आप्, *obtain*, आप. अन्, *live*, आन.

आंश्, *occupy space*, makes आनश् ; and आक्—इ, *rest*, आक् and आनाच्च.

Verbs beginning with इ and उ take इय and उव for the reduplication ; those having the characteristic ऐ prefix इ and उ for the reduplication of य and व. As, इष्, *desire*, इयेष ; उख्, *move*, उवोख ; यज्—ऐ, *sacrifice*, इयाज ; वप्—ऐ, *sow, weave*, उवाप ; क्—ऐ, *dare*, जुह्वाव, जुहुवतुः, जुहुवुः, &c.

Verbs with an initial vowel that is long by nature or position, omit the reduplication, and are inflected like verbs of the 10th con-

jugation ; as, एध, *increase*, एधामास, एधाम्बभूव
or एधाच्चक्रे ; उन्द्, *wet*, उन्दामास, &c.

2d. *Of the Penultimate.* A penultimate अ followed by a single consonant requires *vrid-dhy* ; इ, उ, and ऋ in the same situation require *goon*. As, णप्, णशाप ; द्विष्, दिद्वेष ; तुद्, तुतोद ; तृह्, *injure*, ततर्ह.

Goon is required only in the singular, and *vrid-dhy* only in the 1st and 3d persons singular of the Active voice.

Verbs with a penultimate अ, when they have the letter of reduplication the same as the first letter of the root, and end with a single consonant, lose the reduplicated letter, and change the अ to ए where *vrid-dhy* is not required ; as,

ACTIVE.

	Singular.	Dual.	Plural.
3.	णशाप	णेषतुः	णेषुः
2.	णशाष्य, णेषिथ	णेषथुः	णेष
1.	णशाप, णशय	णेषिव	णेषिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	णेषे	णेषाते	णेषिरे
2.	णेषिषे	णेषाथे	णेषिषे
1.	णेषे	णेषिवहे	णेषिमहे

So तन्, ततान, तेनतुः तुनुः, &c.

Thus also are inflected ग्रथ् *see*, नृ *pass over*, चप् *be ashamed*, हन्म् *command, boast*, फल् *bear fruit*, भज् *worship*, and अथ् *kill*.

दद् *give*, शश् *jump*, and verbs with an initial व, are exceptions to the above rule; as, दददे, दददाने, दददिरे, &c.

Verbs with the characteristic ण, and जृ, *be old*; राध्, meaning *kill*; वम्, *vomit*, and अश्व्, *liberate*, have two forms; as, फण्—ण, *do or move*. 3rd, पफाण, पफाणतुः फेणतुः, पफणुः फेणुः. 2nd, पफणिथ, फेणिथ, &c. राज्—ण, ज, *shine*; रराज, रराजतुः रेजतुः, रराजुः रेजुः, &c.

Roots with a penultimate short vowel are inflected like द्विष्. Thus,

ACTIVE.

	Singular.	Dual.	Plural.
3.	दिद्वेष	दिद्विषतुः	दिद्विषुः
2.	दिद्वेषिथ, दिद्वेष	दिद्विषथुः	दिद्विष
1.	दिद्वेष	दिद्विषिव	दिद्विषिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	दिद्विषे	दिद्विषाते	दिद्विषिरे
2.	दिद्विषिषे	दिद्विषाथे	दिद्विषिषे
1.	दिद्विषे	दिद्विषिवहे	दिद्विषिमहे

So तुद् and रुध् ; तुत्तेद्, तुत्तुद्, तुत्तुद्, &c.
तृह् ; तत्तृह्, तत्तृह्, तत्तृह्, &c.

Those having the penultimate long by nature or position are like याच्; as, जीव्, *live*; जिजीव, जिजीवत्, जिजीवुः, &c. वल्—*go*; ववल्, ववल्, ववल्, &c.

Verbs having इय and उव in the reduplication, change them to ई and ऊ when *goon* is not admitted; as,

ACTIVE.

	Singular.	Dual.	Plural.
3.	इयाज	ईजतुः	ईजुः
2.	इयजिथ, इयष्ठ	ईजथुः	ईज
1.	इयाज इयज	ईजिव	ईजिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	ईजे	ईजाते	ईजिरे
2.	ईजिधे	ईजाथे	ईजिधे
1.	ईजे	ईजिवहे	ईजिमहे

So इष्; इयेष, ईषतुः, ईषुः, &c. उख्; उवोख्, ऊखतुः, ऊखुः, &c. वप्; उवाप्, ऊपतुः, ऊपुः, &c.

वे, *sew*, has two forms; as, 3rd, उवाय, ऊवतुः and ऊयतुः, ऊवुः and ऊयुः; 2nd, उवयिथ, &c. It also makes ववौ, ववतुः, ववुः, &c.

Verbs of the tenth conjugation form the Perfect by affixing अं to the root, and adding to it the Perfect tense of the verb अस्, भू, or कृ; as,

ACTIVE and MIDDLE.

	Singular.	Dual.	Plural.
3.	चोरयामास	चोरयामासतुः	चोरयामासुः
2.	चोरयामासिथ	चोरयामासथुः	चोरयामास
1.	चोरयामास	चोरयामासिव	चोरयामासिम

ACTIVE and MIDDLE.

	Singular.	Dual.	Plural.
3.	चोरयाम्बभूव	चोरयाम्बभूवतुः	चोरयाम्बभूवुः
2.	चोरयाम्बभूविथ	चोरयाम्बभूवथुः	चोरयाम्बभूव
1.	चोरयाम्बभूव	चोरयाम्बभूविव	चोरयाम्बभूविम

ACTIVE.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चकार	चोरयाञ्चक्रतुः	चोरयाञ्चक्रुः
2.	चोरयाञ्चकर्ध	चोरयाञ्चक्रथुः	चोरयाञ्चक्र
1.	चोरयाञ्चकार	चोरयाञ्चकृव	चोरयाञ्चकृमक्र

MIDDLE.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चक्रे	चोरयाञ्चक्राते	चोरयाञ्चक्रिरे
2.	चोरयाञ्चकृषे	चोरयाञ्चक्राथे	चोरयाञ्चकृष्वे
1.	चोरयाञ्चक्रे	चोरयाञ्चकृवहे	चोरयाञ्चकृमहे

Thus also are inflected verbs containing more than one vowel, derivative verbs, अय् go, and दय् take.

उष् *burn*, काश् and कास् *shine*, हु *sacrifice*, भू *nourish*, and ह्री, *be ashamed*, have two forms; as, उवोष, ओषामास; चकास, चकासामास; जुहाव, जुह्वामास; विभाय, विभयामास; जह्राव, जह्रयामास.

When the Perfect of अस् and भू are added to the Passive, they are used in the Middle voice; as, चोरयामासे, चोरयामासाते, चोरयामासिरे, &c. So चोरयाम्बभूवे, &c.

With this exception the Passive is always the same as the Middle in the Perfect tense.

3rd.—*Of the Finals.* Every verb in the Perfect tense has अ inserted in its final letter; as, तन्, ततान, &c.

Verbs ending with आ or a diphthong are inflected in the following manner; as, दा—ज, *give*.

ACTIVE VOICE.

	Singular.	Dual.	Plural.
3.	ददौ	ददतुः	ददुः
2.	ददाथ, ददिथ	ददथुः	दद
1.	ददौ	ददिव	ददिम

MIDDLE VOICE.

	Singular.	Dual.	Plural.
3.	ददे	ददाते	ददिरे
2.	ददासे, ददिषे	ददाथे	ददाध्वे, ददिष्वे
1.	ददे	ददिबहे	ददिमहे

So घे, *drink*, दधौ ; गै, *sing*, जगौ ; छो, *cut*, चखौ, &c.

Verbs having इ—ऋ final change them to आय, आव, and आर; as, क्री, घृ, भृ.

ACTIVE.

	Singular.	Dual.	Plural.
3.	चिक्राय	चिक्रियतुः	चिक्रियुः
2.	चिक्रयिथ, चिक्रेथ	चिक्रियथुः	चिक्रिय
1.	चिक्राय, चिक्रय	चिक्रियिव	चिक्रियिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	चिक्रिये	चिक्रियाते	चिक्रियिरे
2.	चिक्रियिषे	चिक्रियाथे	चिक्रियिष्वे
1.	चिक्रिये	चिक्रियिवहे	चिक्रियिमहे

ACTIVE.

	Singular.	Dual.	Plural.
3.	सुषाव	सुषुवतुः	सुषुवुः
2.	सुषविथ, सुषेथ	सुषुवथुः	सुषुव
1.	सुषाव, सुषव	सुषुविव	सुषुविम

MIDDLE.

	Singular.	Dual.	Plural.
3.	सुषुवे	सुषुवाते	सुषुविरे
2.	सुषुविषे	सुषुवाथे	सुषुविष्वे
1.	सुषुवे	सुषुविवहे	सुषुविमहे

ACTIVE.

	Singular.	Dual.	Plural.
3.	बभार	बभतुः	बभुः
2.	बभर्थ	बभथुः	बभ
1.	बभार, बभर	बभृव	बभृम

MIDDLE.

	Singular.	Dual.	Plural.
3.	बभे	बभ्राते	बभ्रिरे
2.	बभृषे	बभ्राथे	बभृषे
1.	बभे	बभृवहे	बभृमहे

द् *tear*, पू *fill*, and शु *injure*, have two forms in the dual and plural; as, ददार, ददरतुः ददतुः, ददरुः ददः, &c.

All verbs insert इ in the 2d singular of the Perfect Active; those ending with ऋ are exceptions. Those ending with a vowel, those which drop a penultimate अ in the Perfect, and those which do not insert इ in the Future, have two forms. As, ययाचिथ, बभर्थ, ददाथ, ददिथ, दिद्वेष्ठ, दिद्वेषिथ.

गु *go*, श्रु *hear*, ध्रु *praise*, and श्रु *ooze*, do not take इ. Verbs ending with ऋ; रु *make a noise*, द्रु *heat*, ध्रु *go*, *aim*; शु *praise*; वृ and श्रे *skreen*, take it alone.

A penultimate आ formed from a short vowel, may be long or short in the 1st person singular; as, ततान or ततन, सुषाव or सुषव.

The following verbs are irregular in the Perfect :—

खन्—ञ, *dig*. 3. चखान चक्षतुः, चक्षुः; 2. चखनिय, चक्षयुः, चक्ष; 1. चखान चखन, चक्षिव, चक्षिम. Mid. 3. चखे.

चि—ञ, न, *collect*. 3. चिचाय चिकाय, चिच्यतुः चिक्यतुः, चिच्युः चिक्युः; 2. चिचेय चिचियथ चिकेय चिकियथ, चिच्यथुः चिक्यथुः, चिच्य चिक्य; 1. चिचाय चिचय चिकाय चिकय, चिचिव चिकिव, चिचिम चिकिम.

जि, *conquer*. 3. जिगाय, जिग्यतुः, जिग्युः; 2. जिगेय जिगयिथ, जिग्यथुः, जिग्य; 1. जिगाय जिगय, जिगिव, जिगिम.

दे—ङ, *nourish*. 3. दिग्ये, दिग्याते, दिग्यिरे; 2. दिग्यिषे, दिग्याथे, दिग्यिष्वे; 1. दिग्ये, दिग्यिवहे, दिग्यिमहे.

द्युत्—ङ, *shine*. 3. दियुते, दियुताते, दियुतिरे, &c. So घाय, *enlarge*; 3. पिघ्ये, पिघ्याते, पिघ्यिरे, &c.

रध्—य, *injure*. 3. ररन्ध, ररन्धतुः, ररन्धुः; 2. ररन्धिय &c.

व्ये—ञ, *conceal*. 3. विव्याय, विव्यतुः विव्ययतुः, विव्यः विव्ययुः; 2. विव्ययिथ, विव्यथुः विव्ययथुः, विव्य, विव्यय; 1. विव्याय विव्यय, विव्यिव विव्यिव, विव्यिम विव्यिम.

ष्ठिक्, *spit*. 3. टिष्ठेव टिष्ठिव तिष्ठेव तिष्ठिव, टिष्ठिवतुः तिष्ठिवतुः, टिष्ठिवुः, तिष्ठिवु, &c.

षप्—ल, *sleep*. 3. सुषाप, सुषपतुः, सुषपुः; 2. सुषपिय, सुषपयुः सुषपुः; 1. सुषाप सुषप, सुषपिव, सुषपिम.

हि—न, *place*. 3. जिघाय, जिघ्यतुः, जिघ्युः, &c. like जि.

THE FUTURES.

The Future tense is formed by uniting with the root ता or इता ; as, शृष्, शृप्ता ; याच्, याचिता.

Verbs with the characteristic औ, and those ending with आ, इ, ई, उ, ऋ, or a diphthong, take ता ; all others take इता ; those having the characteristic ऊ, have both forms. As, दिष्—ल, ज, औ, *envy*, द्वेष्टा ; दा, *give*, दाता ; क्री, *buy*, क्रेता ; श्रु, *hear*, श्रोता ; कृ, *do*, कर्त्ता ; धो, *destroy*, सोता ; याच्, *ask*, याचिता ; विष्—ऊ, *accomplish*, सेधिता, सेद्धा.

श्रि, *serve* ; डी, *fly* ; यु, *mix* ; षु, *ooze* ; क्षु, *sneeze* ; क्षु, *whet* ; and वृ, *serve*, *skreen*, are exceptions to the above rule ; as, श्रयिता, &c.

चाय्, *worship* ; श्रु, *praise* ; दु, *heat* ; धु and ध्रु, *tremble* ; निष्कुष्, *extract* ; याय्, *increase* ; रु, *make a noise* ; घु, *go*, *aim*, *bathe* ; and ध्रु, *bring forth*, have two forms in the Futures ; as, चाना, चायिता, &c. अश्, *eat* ; इष्, *desire* ; नु, *injure* ; भृ, *nourish*, (1st conjugation ;) रिष्, *kill* ; रुष्, *be angry* ; लुभ्, *be distracted* ; वस्, *clothe* ; शुच्, *grieve* ; बह्, *endure* ; and ध्रु, *praise*, have two forms, but only in the 1st Future.

इ—ऋ final require goon, and the diphthongs ए and ऐ become आ ; डी by goon डे + इता = डयिता ; घु, षयिता ; वृ, वरिता ; भृ, भर्त्ता ; गै, *sing*, गाता.

इ, उ, and ऋ, when penultimate and followed by a single consonant, require *goon*; as, द्विष्, द्वेष्टा; द्युत्, *shine*, द्योतिता; वृत्, *be*, वर्त्तिता.

कृष्, *plow*; नृप्, *satisfy*; दृप्, *be proud*; मृष्, *advise*; सृप्, *move*; and स्पृष्, *touch*, have two forms; as, कर्ष्टा or कृष्टा, नर्प्ता or नृप्ता, &c.

Verbs with the characteristic णि do not admit *goon* in the Future; as, शु—णि, *praise*, नुविता; कुट्—णि, *be crooked*, कुटिता.

नश्, *destroy*; मुह्, *lose sensation*; ऋह्, *injure*; षण्ह्, *satisfy*, and णिह्, *be affectionate*, are regular, when इता is added, but have two forms with ता; as, नर्णिता, नंष्टा, or नग्धा; मोहिता, मोढा or मोग्धा.

दीधी and वेवी, *shine*, make दीधिना, वेविता; बाह्, *bind*, makes नद्धा; मि, *throw*, and मी, *kill*, make माता; मस्त्र्, *bathe*, makes मंष्टा; लुभ्—स, *be distracted*, लुब्धा; वह्, *bear*, वेढा; बिज्, *fear*, बिजिता; घह्, *bear, suffer*, सहिता and सेढा; सृज्, *create*, स्रष्टा.

The Active, Middle, and Passive are alike in the Future; they differ only in the inflections, which are the same whether the Future is formed by ता or इता; as, याचिता, याचितारौ, याचितारः; द्वेष्टा, द्वेष्टारौ, द्वेष्टारः.

Verbs ending with a vowel form an exception to this rule in the Passive voice: they may always take इता, and

have two forms; as, चि, *collect*, चायिता or चेता; यु, *mix*, याविता or यविता; भृ, भारिता or भर्त्ता.

If there are two forms in the Active, they then have three in the Passive; as घृ, साविता, सविता, and सेता.

The Precative mood takes यात् for the ता or इता of the Future Active, and सोष्ट instead of the ता of the Middle. In the Active the final of the root reverts to its original state, and in the Middle a final ऋ does not admit *goon*, when the Future is formed by ता. *Goon* is not admitted in the penultimate except when the verb takes it throughout, as in the 1st and 10th Conjugations; thus, याविता, याच्यात्, याविषीष्ट; दिष्टा, द्विष्यात्, द्विषीष्ट; भर्त्ता, भ्रियात्, भृषीष्ट; सविता or सेता, सूयात्, सविषीष्ट, सोषीष्ट; चारयिता, चार्यात्, चारयिषीष्ट.

Verbs ending with आ or a diphthong, if a double consonant precedes, have two forms in the Active voice; as, घ्रा, *smell*, घ्रायात् and घ्रेयात्.

दा, *give*; धा, *hold*; मा, *mete*; पा, *drink*; स्था, *stand*; ह्रा, *abandon*; घ्रे, *drink*; गै, *sing*; देा, *cut*; घ्वा, *destroy*, change their finals to ए before यात्; as, देयात्, &c.

Verbs with the characteristic ऐ change a

penultimate य to इ, and व to उ, in the Active; as, यज्, *sacrifice*, इज्यात्; वप्, *sow*, उष्यात्; वे, *sew*, ऊयात्; के, *dare*, हूयात्.

खन्, *dig*, and घन्, *give*, make खन्यान्, खायान्; सन्यान्, सायान्. व्ये, *screen*, makes वीयान्.

The Infinitive mood is formed from the Future by simply changing अ to उं; as, याचिता, याचितुं; द्रष्टा, द्रष्टुं.

The Second Future tense is formed from the First by changing ता into स्यति for the Active, and स्यते for the Middle; as, याचिता, याचिष्यति, याचिष्यते; द्रष्टा, द्रक्ष्यति, द्रक्ष्यते; श्रुता, श्रुष्यति, श्रुष्यते.

Verbs with a final ऋ change it to अर् and insert इ; as, भृ, भर्त्ता, भरिष्यति, भरिष्यते. कृ, *do*; कर्त्ता, करिष्यति, करिष्यते.

कृन्, *cut*; चृन्, *injure*; बृद्, *play*; नृन्, *disregard*, and नृन्, *dance*, have two forms; as, कर्त्तिष्यति or कर्त्स्यति, &c.

Deponent verbs with the characteristic व, have, besides their regular form, the Active also in this tense; they do not admit the insertion of इ in the Active form. As, वृत्, ड, लु, व, ड, *be*, वर्तिता, वर्तिष्यते; Active वर्त्स्यति.

When there are two forms in the 1st Future, there are also two in the 2d Future, and in the Subjunctive mood; as, सविता, सेता; सविष्यति, सेष्यति; असविष्यत्, असेष्यत्.

The Subjunctive mood is formed from the 2d Future by prefixing the augment, and changing ति to त् and ते to त्; as, याविष्यति or ते, अयाचिष्यत्, अयाचिष्यत.

THE INDEFINITE.

The Indefinite is formed from the 1st Future by prefixing the augment अ, and changing the final termination.

In the Active इत्ता is changed to ईत्, and ता to सीत्. In the Middle इत्ता is changed to इष्ट; and ता, preceded by a vowel, is changed to स्त, but preceded by a consonant only changes the आ of ता to अ. As, याचिता, अयाचीत्, अयाचिष्ट. वे, *sew*, वाता, अवासोत्, अवास्त. शप्ता, अशाप्सोत्, अशप्त.

The vowels remain the same as in the Future, before ईत् and इष्ट. Every vowel requires *vridhdy* before सीत्, and *goon* before

स्त, but neither *goon* nor *vridhdy* when आ is changed to अ. As, बुध्, *understand*; बोधिता, अबोधोत्, अबोधिष्ट; क्रेता, अक्रैधीत्, अक्रैष्ट; रोडा, अरौत्सोत्, अरुद्ध.

When इ is inserted in the Future, the different inflections of the Indefinite are added, as in याच्; when it is not, they are united with the root, ending with either a vowel or consonant, in the following manner :—

1.—*Ending with a vowel; as, क्री, buy.*

ACTIVE.

	Singular.	Dual.	Plural.
3.	अक्रैधीत्	अक्रैष्टां	अक्रैष्टुः
2.	अक्रैधीः	अक्रैष्टं	अक्रैष्ट
1.	अक्रैधं	अक्रैष्ट	अक्रैष्ट

MIDDLE.

	Singular.	Dual.	Plural.
3.	अक्रैष्ट	अक्रैष्टातां	अक्रैष्टत
2.	अक्रैष्टाः	अक्रैष्टायां	अक्रैष्ट्वं
1.	अक्रैष्टि	अक्रैष्टहि	अक्रैष्टमहि

In the same manner is inflected असोष्ट.

Verbs ending with आ insert इ in the Active; as, ष्णा, *bathe*. Future, ष्णाता, अष्णासोत्, अष्णासिष्टां, अष्णासिष्टुः, &c. like याच्. The De-

ponents are regular; as, मा—ड, *measure*. Future, माता, अमास्त, अमासातां, अमासत.

घ्रा, *smell*, छो cut, शे sharpen, and धो destroy, have two forms; as, अघ्रासीन्, &c. like घ्रा; and अघ्रान्, अघ्रानां, अघ्रुः, &c. declined like the Potential mood.

दा give, दे cut, धा hold, पा drink, and छा stand, have only the latter of the above forms; as, अदान्, अदानां, अदुः. Middle, अदिन, अदिषातां, अदिषत, &c. like याच. धे, *drink*, has both the above forms and also a third; as, अदधन्, अदधतां, अदधत, &c. like अयाचन्. So ख्या, *be famous*, makes अख्यन्, अख्यतां, अख्यन्, &c. and ह्ये, *dare*, अह्वन्, अह्वतां, अह्वन्; Middle, अह्वत and अह्वस्त.

Verbs ending with ऋ substitute स्त for त, and do not admit *goon* in the Middle; as, भर्त्ता, अभृत, अभृषातां, अभृषत, &c. like अक्रेष्ट.

Verbs ending with ऋ, वृ *skreen*, *cover*, and स्तृ, *cover*, have three forms; as, वृ, अवृत, अवरिष्ट, अवरीष्ट, &c. Precative mood, वृषीष्ट and वरिषीष्ट.

2.—*Ending with a consonant; as, रुध्, shut.*

ACTIVE.

	Singular.	Dual.	Plural.
3.	अरौत्सीत्	अरौद्वां	अरास्तुः
2.	अरौत्सीः	अरौद्वं	अरौद्व
1.	अरौत्सं	अरौत्स्व	अरौत्स्म

MIDDLE.

	Singular.	Dual.	Plural.
3.	अरुद्ध	अरुन्तातां	अरुन्तत
2.	अरुद्धाः	अरुन्ताथां	अरुद्धं
1.	अरुन्ति	अरुन्त्वहि	अरुन्त्वहि

So ण्य, Act. अणप्सीत्, अणप्तां, अणप्सुः. Mid. अणप्त, अणप्तातां, अणप्सत. तुद्, Act. अतौत्सीत्, अतौत्तां, अतौत्सुः. Mid. अतुत्त, अतुन्तातां, अतुन्तत.

Verbs composed of two consonants with a penultimate अ, and the last consonant a single one, may have the अ long or short before ईत्; but if the अ is followed by र, ल, or व in the Future, it must always be long. As, लघ्—ञ, *desire*; लविता, अलघीत् or अलाघीत्. त्स्वर्, *be crooked*; त्स्वरिता, अत्स्वारीत्. फल्, *bear fruit*; फलिता, अफालीत्; घु, सविता, असावीत्.

Roots with the characteristic ए, and those with a final म, य, or ह, do not change the अ to आ before ईत् or सीत्. As, चद्—ए, ज, *beg*; अचदीत्. यम्—औ, *cease*; अयंसीत्. वम्, अवमीत्.

व्रज् go, and वद्—ञ *speak*, always change the अ to आ; क्षण्, बध्, and श्च, *injure, kill*, never do.

Verbs with ण्, घ्, ह् final, and इ, ई, ऋ penultimate, when they form the Future by

ता, shorten the Penultimate and add सत् and सत in the Indefinite. As, वेष्टा ; अविक्षत्, अविक्षतां, अविक्षन्. Middle, अविक्षत, अविक्षातां, अविक्षन्त, &c. like the Imperfect of याच्. So विष्—श्, औ, *enter* ; वेष्टा, अविक्षत्. रुह्—औ, *grow, mount*. 3. रोढा, अरुक्षत्, &c.

स्निग्, takes this form only when it means *embrace* : and दिह्, *plaster, taint* ; लिह्, *lick*, and दुह्, *milk*, have two forms in the 3d person singular of the Middle ; as, अस्निक्षन् ; अधिक्षन् and अदिग्ध ; अलिक्षन्, अलीढ ; अधुक्षन् अधुग्ध, अधुक्षानां, अधुक्षन्त, &c.

Verbs of the 10th conjugation, in addition to the augment, take also the reduplication, and change यिता to त् and त. In the penultimate *goon* must be rejected. The final आ of a verb, and the आ produced by *vridhdy*, must be changed to अ.

In the reduplicated syllable, for the penultimate vowel that is short by nature and position, its corresponding long one must be used before a single consonant ; but for a penultimate अ, ई must be used before a single, and इ before a double consonant : as, चोरयिता, अचूचुरत्, अचूचुरतां, अचूचुरन्, &c. Middle, अचूचुरत, अचूचुरतां, अचूचुरन्त, &c. like the

Imperfects of याच्. धृ—क, *take hold*, धारयिता, अदीधरत्. ज्ञा—क, *know*, ज्ञापयिता, अजिज्ञपत्.

Verbs containing two or more vowels, with a penultimate अ, have two forms in the reduplication : as, कथ—क, त्, *speak* ; कथयिता, अचकथत् and अचोकथत्.

Verbs beginning with a vowel lengthen it by *vridhdy*, insert इ, and reduplicate the final consonant ; as, अर्ह—क, *kill* ; अर्हिदत्.

In all other respects the reduplication in the Indefinite is the same as in the Perfect.

अशि, *serve* ; इ, सु *move*, are all like verbs of the 10th Conjugation in the Indefinite. As, अशिश्रियत्, अदुङ्गवत्, असुसुवत्.

When there are two forms in the Futures, there are two in the Indefinite ; and when the Future is irregular, the Indefinite is so also. As विध्—ऊ, *accomplish* ; सेद्धा, सेधिता ; असैक्षीत् and असेधीत्. मि, *throw* ; माता, अमासीत्. कृष्—औ, *plow* ; कर्षा and क्रष्टा, अकार्षीत् or अक्राक्षीत् ; कुटिता, अकुटीत्.

ध्रु, *tremble*, and ध्रु, *aim*, are exceptions in the Active ; and ध्रु, *praise*, in the Active and Middle ; as, अस्त्रावीत्

and असोष्ट. Those which have two forms only in the 1st Future, have only the regular form in the Indefinite; as, अश्, *eat*; अशिता, अष्टा, आशीत्, &c.

Roots with the characteristic लृ change इता or ता to अत्, and with the exception of a final ऋ or ॠ, admit neither *goon* nor *vrid-dhy* in the penultimate; those with the characteristic इर्, in addition to the above, have also their own regular form. As, पुष्—ष, लृ, ओ, *nourish*; पोष्टा, अपुषत्. मुह्—य, उ, लृ, *be foolish*; मोहिता, अमुहत्. जृ—य, इर्, *be old*; जरिता, अजारीत् and अजरत्.

When लृ is affixed to Deponent verbs, they take both the Active and Middle forms; as, द्युत्—ड, लृ, *shine*; द्योतिता, अद्योतिष्ट; Act. अद्युतत्, अद्युततां, अद्युतत्, &c. like the Imperfect of याच्.

अस्, य, इर्, *throw*, makes आसीत् and अस्थत्; णश्—य, लृ, ऊ, *destroy*, अनेशत् and अनशत्; रष्—य, लृ, ऊ, *injure*, अरन्धत्; पत्—लृ, *move*, अपपत्; शास्—लृ, क्ष, *govern*, अशिषत्; लिप्—श्, प, न, औ, *plaster*, अलिपत्; Middle, अलिपन् and अलिपन्. So सिच्, *sprinkle*, असिचन्, असिक्त and असिचन्; विष्, *throw water*, अवेधीत्, अविषत्; सृ, *move*, सर्त्ता, असार्धीत् and असरत्; स्तम्—इ, *stop up*, अस्तम्भीत्, अस्तम्भत्.

Verbs of the 8th conjugation ending with न or ण may have two forms in the 2nd and 3rd persons singular of the Middle. As, 3. अननिष्ट, 2. अननिष्ठाः; or 3. अनन, 2. अनयाः. घन्, *give*, for the last form, makes अस्तान, असायाः.

नाय्, *nourish*; दीप, *shine*; ध्याय्, *enlarge*; पूर, *fill*, and बुध्, *know*, have two forms in the 3d person singular of the Middle. As, अनायि or अनायिष्ट, अनायिषातां, अनायिषत, &c. पद्—य, औ, ऊ, makes अपादि, अपत्तातां, अपत्सत, &c.

In the Passive verbs with a final vowel, with the exception of the 3d sing. have two forms: those that have two forms in the Indefinite, in the Future have three. As क्री, अक्रायि, अक्रायिषातां अक्रेषातां, अक्रायिषत अक्रेषत. धु, असावि, असविषातां असाविषातां असोषातां, असविषत असाविषत असोषत. भृ, अभारि, अभारिषातां अभर्षातां, अभारिषत अभर्षत, &c. So verbs of the 10th Conjugation; as, चूर्, अचोरि, अचोरयिषातां अचोरिषातां, अचोरयिषत, अचोरिषत, &c. The others are the same as the Middle, except in the 3rd person singular; as, अतोदि, अतुत्सतां, अतुत्सत.

Verbs ending with आ add य in the Indef. Passive; as, मा, *measure*; Fut. माता; Ind. अमायि.

Roots ending with अम् and inserting इ in the Future, do not change अ to आ in the

Indefinite Passive; as, शम्, *appease*; अशमि. वम्, *vomit*; कम्, *desire*; आचम्, *sip, do*; are exceptions. अम्, *be sick*; यम्, *cease*; and विश्रम्, *rest*, have both forms.

भञ्ज्, *break*, makes अभञ्जि and अभञ्जि. लभ्, *gain*, makes अलभि and अलभि; but with a preposition, only the first form is used; as, प्रालभि. नप्, *heat*, makes अनप्.

Some verbs vary in the Indefinite when used in a reflective sense. Those ending with a vowel have two forms. As कृ, *do*; अकारि or अकृत. So दुह्, *milk*, makes अदोहि and अदुग्ध.

पच्, *cook*, and रुध्, *shut*, are like the Middle. As अपक्त, अरुद्ध.

कृ, *throw*, makes अकीर्त्त; गृ, *vomit*, अगीर्त्त; ग्रन्थ्, *string together*, अग्रन्थिष्ट; तस्—इ, *adorn*, अतंसिष्ट; शम्, *bow*, अनंस्त; अन्थ्, *free*, अअन्थिष्ट; श्रि, *serve*, अशिश्रियत and अश्रायिष्ट; घ्रा, *ooze*, अस्त्रोष्ट and अस्त्राविष्ट.

PARTICIPLES.

The Participles are formed from the different tenses of the verbs.

1. *The Present.* The Present participles may be formed regularly from the 3rd plural of the verb, by changing न्ति or ति to त्, न्ते to

मान, and ते to आन. As, याचन्ति or न्ते, याचत्, याचमान; बिभ्रति or ते, बिभ्रत्, बिभ्राण, &c.

The Active participles, when inflected, change न् to न् in the Masculine gender, and those of the first and fourth conjugations insert न् in the Feminine. As, याचत्; Nom. याचन्, पाचन्ती, याचन्, &c.

Verbs ending with आ, and those of the sixth conjugation, have two forms in the feminine: reduplicate roots do not change न् to न् in the masculine, and have two forms in the neuter plural. As, भा, *look well or fair, shine*; भान्. Nom. भान्, भान्ती or भानी, भान्. So नुदन्; नुदन्, नुदन्ती or नुदनी, नुदन्. ददन् makes ददन्, ददनी, ददन्; Neuter plural ददन्ति or ददन्ति.

All the other Present participles are regularly inflected like Adjectives, except the Continuative, which are indeclinable. As, रुन्धन्, रुन्धन्ती, रुन्धन्; याचमानः, ना, नं, &c.

The Present Continuative participle is formed by adding अं to the root. A penultimate vowel requires *goon*, but a final vowel and a penultimate अ require *vridhdy*. As, द्वेषं द्वेषं, शायं शायं. गै, *sing*, गायं गायं.

The participle ending with एलिम is used in a reflective sense, and is formed by changing यते into एलिम. As, याच्यते, याच्येलिम; द्विष्यते, द्विष्येलिम, &c. A final vowel does not

admit *goon*, आ or a diphthong is lost, and ऋ becomes र. As, देलिम, क्रियेलिम, सुवेलिम, भेलिम, from दा, क्री, घृ, भृ.

2nd. *The Perfect.* The Perfect participles may be formed from the 3rd person plural of the Perfect, by changing उः into वस् and इरे into आन. As, ययाचुः ययाचवस्; Nom. ययाचान्, चुषी, चत्. ययाचिरे, ययाचान; Nom. ययाचानः, ना, नं.

If a semivowel precedes उः, it reverts to its original state, when वस् is affixed; if only one vowel precedes the consonant with which उः is united, इ is inserted between वस् and the root. As, बभुः, बभूवस्. Nom. बभूवान्, बभुषी, बभूवत्. शेषुः, शेषिवस्. Nom. शेषिवान्, शेषुषी, शेषिवत्.

दाश्, *light*, makes दाश्वस्; घह्, *endure*, साध्वस्; मिह्, *wet*, मीढ्वस्; and विश्, *enter*, विविश्वस्, विविशिवस्.

3rd. *The Futures.*—The Participles of the 1st Future imply propriety or necessity. As, याचितव्यः, *he should be asked*, or *he ought to be asked*.

One of them is formed from the Future by changing the आ of ता to अय; the other by adding अनोय or य to the root. The vowels require *goon* as in the Future. Thus, देष्टा, देष्टय; द्वेषणीय, द्वेष्य; सविता and सेता, सवितय and सेतय; सवनीय, सय. चोरयिता, चोरयितय; चारणीय, चार्य्य.

Verbs ending with आ or a diphthong change it to ए when य is affixed. As, दा, देय; गै, गेय, &c.

Verbs ending with उ or ऊ have two forms, and that with the vowel lengthened by *vridhdy* always implies necessity. As, श्रु, hear, श्रय and श्राय; श्रु, praise, नय, नाय. Those ending with ऋ, ॠ, have only the latter form; as, नृ, pass over, नार्य्य. So यु, mix, and आसु, come to.

Verbs with a penultimate अ, followed by a single consonant, require *vridhdy* when य is affixed. As, फण्, go; फाण्य.

Roots ending with any letter of the प class, except चम् eat, जप् blush, दम् bully, रप् kill, लप् speak, वप् sow, do not change अ to आ; as, शप्, शय, &c. चत् ask, नक् laugh, यत् endeavour, शक् be able, शस् kill, and घह endure, do not. आनम् bow to, जप् speak in the mind, भज् worship, and यज् sacrifice, have both forms.

गद् *speak*, चर् *move*, मद् *rejoice*, and यम् *cease*, have the regular form only with a preposition. As, गद्य, प्रगाद्य. आचर्, *accustom*, makes आचर्य.

Verbs with a final च or ज that do not insert इ in the Future, and those with the characteristic ई or उ, change a final च to क, and ज to ग, when य is affixed. As, पच्, *cook*, पाक्य; लुच्—इर्, उ, *go*, लोक्; रज्, *colour*, रंग्य; रुज्, *ache*, रोग्य.

If *necessity* is implied, this change does not take place. As, त्यज्, *forsake*, त्याज्य; भुज्, *eat*, भोज्य.

Roots with a penultimate ऋ do not admit *goon* when य is affixed; as, वृध्, *increase*, वृध्य, &c.

ऋच् *praise*, चृन् *injure*, पाणिहृज् *make by the hand*, and समबहृज् *compact*, require *goon*; as, अर्च्य, &c.

दुह्, *milk*, and वृष्, *rain*, have both forms; as, दुह्य and दौह्य. कृ do, दृ honor, भृ nourish, वृ skreen, and छृ praise, have two forms; as, कृत्य and कार्य्य, सुत्य and स्तार्य.

खन्, *dig*, makes खेय; जुष्, *reason*, जुय; वद्, *speak*, वाद्य; but with the negative अ, अवद्य; with अनु, अनुद्य or अनूद्य. शास्, *govern*, makes शिष्य.

The participles of the 2d Future are regularly formed from the 3d person singular of the verb by changing ति to त्, and ते to मान; as, याचिष्यति and ते, याचिष्यत् and याचिष्यमाण.

4th. *The Indefinite.* The Indefinite participles are formed from the 3rd person sing. of the verb, by changing आ into अ for the Passive, and into अवत् and वा for the Active and Middle. As, याचित, याचितवत्, याचित्वा, from the Future याचिता.

Verbs ending with a vowel only add त ; as, ष्णा, *bathe*, स्नात ; जि, *conquer*, जित ; क्री, *buy*, क्रीत ; श्रु, *hear*, श्रुत ; भू, *be*, भूत ; भृ, *nourish*, भृत, भृतवत्, भृत्वा, &c.

पा or घे *drink*, मे *barter*, गे *sing*, and ज्ये *regulate*, change their finals to ई ; as, पीत, मीत, &c.

मा *measure*, स्था *stand*, हा *move*, दौ *cut*, and घे *de-*
stroy, change theirs to इ ; as, मित, सित.

कौ *cut*, and शे *whet*, have two forms ; as, क्षित and क्षान, &c. दा *give*, and दे *nourish*, make दत्त ; हा *go*, and धा *hold*, make हित ; हा, *leave*, makes हीन.

क्षे, *waste*, makes क्षाम, क्षामवत्, क्षान्त्वा. ऐ with a single consonant becomes आ ; as, दै, *cleanse*, दान. वे, *sew*, makes वत्त ; वे, *cover*, वीन ; and ह्वे *call*, हुत, हुतवत्, हुत्वा.

The penultimate vowel admits *goon* only when इ is inserted ; as, दिष्ट, दिष्टवत्, दिष्ट्वा, from the Future दैष्टा ; द्युत्, *shine*, द्योतित, &c.

Verbs of the 1st, 2nd, and 3rd conj. that have a penultimate उ and insert इ, have two forms in the Declinable participles ; as, उख्, *move*, उखित or ओखित ; उखितवत्, ओखितवत्.

Verbs that have an initial consonant, and a penultimate इ or उ, have two forms in the Indeclinable participle when इ is inserted; as, चुन्, *flow out*, चोर्त्तित्वा or चुर्त्तित्वा. Those ending with इव् always take *goon*; रुद्, *cry*, and मुष्, *steal*, omit it. ऋन् *dare*, कृश् *be weak*, तृष् *thirst*, and मृष् *forbear*, have also two forms; as, ऋर्त्तित्वा, कृर्त्तित्वा.

When there are two forms in the Future, there are two also in the Indeclinable participle, but only one in the others; as, विध्, *accomplish*, सिद्ध, सिद्धवत्, सिद्धा, and सेधित्वा, from the Future सेधिता and सेधा.

Roots with the characteristic आ take or omit इ in the Declinable participles; those with ई always omit it: those with उ omit it, but have two forms in the Indeclinable one. As मिद्—य, आ, *be affectionate*, मेदित् or मिन्न, &c. चित्—ई, *know*, चित्त, चित्तवत्. वृत्—उ, *be*, वृत्त, वृत्तवत्; वर्त्तित्वा, वृत्ता.

धृष्—उ, *be bold*, makes धर्षित् and धृष्ट; and मृष्, meaning *forbear*, मर्षित्.

If in any part of the verb य is changed to इ, व to उ, or र to ऋ, the same change takes place in the Indefinite participles; as, यज्, *worship*, इष्ट, इष्टवत्, इष्टा. वह्, *bear*, ऊढ, &c. स्वप्, *sleep*, सुप्त, सुप्तवत्, सुप्ता. So शास्, *govern*, शिष्ट, &c.

Verbs ending with अम्, that insert इ in the Future, drop the इ, and change the अ to आ in the Declinable

participles, but have two forms in the other; as, क्रम्—उ, *step*, क्रान्, क्रानवन्. क्रान्त्वा, क्रमिन्त्वा, also irregularly क्रन्त्वा.

If इ is not inserted, thus; यम्—ओ, *cease*, यत्, यत्तवन्, यन्त्वा, यमिन्त्वा, from the Future यन्ता.

Verbs of the 5th Conjugation; those with the characteristic ओ or गि; those with a final ऋ, द, र; and those ending with ऐ after a compound consonant, or आ with र for the last letter of the compound, take न instead of त in the Declinable participles; as, घु; सुन, सुनवत्; विज्—ओ, *fear*, विम, विमवत्; लू—गि, *cut*, लून; तू, *pass over*, तोर्ण; भिद्, *divide*, भिन्न; पूर्, *fill*, पूर्ण; क्षै, *fade*, क्षान; ज्ञा, *sleep*, ज्ञान, &c.

उद् wet, क्षि decay, घ्रा smell, त्रै save, नुद् order, विद् know, ह्री be ashamed, have two forms; as, उन्न, उन्न; क्षिन, क्षीण; घ्राण, घ्रान; त्राण, त्रान; नुन्न, नुन्न; विन्न, विन्न; ह्रीण, ह्रीण. अर्द्, *pain*, makes अर्द्दिन; with the preposition आ, आर्त्त; with नि, वि, and सं, न्यर्त्त, व्यर्त्त, समर्त्त. ज्या, *be old*, जीन; डी—ओ, *fly*, डीन and डयित; ध्यै, *meditate*, ध्यान; मद्, *be drunk*, मत्त; श्यै, शीन *cold*, शीन *congealed*, श्यान *withered*; ह्लाद्, *rejoice*, ह्लान्.

अम् be diseased, आम्बस् inhale, आम्बन् sound, क्लिष् be distressed, जप् speak in the mind, त्वर् hasten, पू purify, रुष् be angry, वम् vomit, विश्वस् exhale, संघुष् proclaim, हृष् be glad, may take or omit इ before न and नवन्; as, अमित, आत्त; आम्बसित, आम्बस्त; त्वरित, तूर्ण; पवित, पूत, &c.

कुष् *extract*, क्षुष् *be hungry*, क्षिष् *be distressed*, गुष् *play*, मृड् *rejoice*, and मृद् *dig*, do not admit *goon* when इ is inserted. As, निष्कुषित, क्षुषित, क्षुषित्वा.

खन्, *dig*, makes खान, खानवन्; दिव्, *game*, द्यून्; or meaning *desire to conquer*, द्यून्; पच्, *cook*, पक्क; घाय्, *enlarge*, घान, पीन; फल्, *bear fruit*, फलित; मूर्च्छ्, *lose sensation*, मूर्त्त and मूर्च्छित; वृश्च, *cut*, वृक्क; शुष्, *dry*, शुष्क; द्यै *collect, sound*, स्तौन or स्तौम; स्फाय्, *enlarge*, स्फान or स्फौन.

Verbs ending with न्न् that do not insert इ, and those ending with न्य्, न्क्, that do, have two forms in the Indeclinable participle. As रन्न्, *colour*, रक्त रक्तवन्, रक्ता रंक्ता, from the Future रंक्ता. So मन्य्, *churn*, मयित्वा and मन्यित्वा; रिन्क्, *kill*, रिफित्वा रिम्फित्वा. लुञ्च, *hide*, and वञ्च, *deceive*, have also two forms; as, लुचित्वा and लुञ्चित्वा.

In the 10th conjugation the Indeclinable participle differs from the others by retaining the इ, which is inserted in the principal tenses. As, चेरित, चेरितवत्, चेरयित्वा, from the Future चेरयिता.

When a Preposition is prefixed to the root, the Indeclinable participle changes its final termination to त्य after a short vowel, and to य after a long one or consonant; as, संसृत्य, विक्रीय, अभिशप्य, &c.

आप्, *obtain*, makes प्राप्य or प्रापय; क्षि, *waste*, प्रक्षित्य, प्रक्षीय; मे, *barter*, अपमित्य, अपमाय. मि, *throw*, मी, *kill*, have

only the latter form ; as, प्रमाय. ली, *waste*, प्रलीय, प्रलाय ; वे, *weave*, प्रवाय ; रो, *cover*, प्रयाय ; with सं or परि, संयाय or संबीय.

When जि is affixed to a root, or it means *know, serve, desire*, the Passive participle alludes to Present time ; as, शील्—जि, शीलितं, *it is meditated*.

In the Passive उल्लाघ्, *recover*, makes उल्लाघ ; कष्, कष्ट, *distressed* ; कृश्, कृश, *become lean* ; क्षीव्, क्षीव, *drunk* ; क्षुम्, क्षुब्ध, *churned* ; घुष्, घुष्ट, *sounded* ; दृह्, दृढ, *fixed* ; निर्व्वा, निर्व्वाण, *quieted* ; फल्, फल्ल, *expanded* ; म्लेक्, म्लिष्ट, *confused* ; लग्, लग्न, *brought in contact* ; विरम्, विरिक्, *noised* ; शक्, *be able*, शक्त and शक्तिन ; आ, शृत, *cooked*.

SECTION IV.

OF THE CAUSAL VERBS.

The Causal verb is used to express the effect which the agent of the verb causes one object to have upon another ; as, याचयति, *he makes (them) ask*.

Causals are derived from any other verbs, and are both formed and inflected like verbs of the 10th conjugation. The Synopsis of याच्, *ask, request*, may be taken as an example.

SYNOPSIS OF THE CAUSAL VERB.

I.—ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याचयति	याचयतु	याचयेत्	—	—	—	याचयत्
Imp.	अयाचयत्	—	—	—	—	—	—
Perfect,	याचयामास	—	—	—	—	—	याचयामासिवस्
1st Fut.	याचयिता	—	—	याच्यात्	—	याचयितुं	—
2d Fut.	याचयिष्यति	—	—	—	अयाचयिष्यत्	—	याचयिष्यत्
Indef.	अययाचत्	—	—	—	—	—	याचितवत्, याचयित्वा

SYNOPSIS OF THE CAUSAL VERB.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याचयते	याचयतां	याचयेत्	—	—	—	याचयमान
Imp.	अयाचयत	—	—	—	—	—	—
Perfect,	याचयामास	—	—	—	—	—	याचयामासिवस्
1st Fut.	याचयिता	—	—	यार्चायिषीष्ट	—	याचयितुं	—
2d Fut.	याचयिष्यते	—	—	—	अयाचयिष्यत	—	याचयिष्यमाण
Indef.	अययाचत	—	—	—	—	—	याचितवत्, &c.

PASSIVE. Pres. याच्यते. Perf. याचयामासे. Fut. याचयिता. Indefinite, अयाचि.

So the others; as, दैषयति, भारयति, शापयति, सावयति, तोदयति, रोधयति, तानयति, क्रापयति, चोरयति, &c.

Roots having the characteristic म or a final अम् require the penultimate vowel to be short; those having मि and फण् move, यम् cease, शम् quiet, लै decay, ज्वल् shine, णम् bow, वन् beg, वम् vomit, णा bathe, कल् हल् move, have both forms; as, घट्—म, ड, seek, घटयति अजीघटत्, रम् play, रमयति; स्तन्—मि sound, स्तनयति or स्तानयति; ग्लापयति or ग्लपयति; ज्वालयति or ज्वलयति.

अम् go and चम् sip are exceptions; as आमयति.

With a preposition the last eight have only one form, as प्रज्वालयति; स्वद् tear, has both forms; as, परिष्वदयति परिष्वादयति.

Verbs ending with a diphthong are inflected like those ending with आ; as, गै sing, गापयति.

वे sew, ये cover, ह्वे dare, छे cut, शे whet, and धे destroy, take य instead of प, as बाययति, &c.

Roots with the characteristic ऋ have the penultimate long in the Indefinite; those with the characteristic ॠ or a penultimate ऋ have two forms; as, बाच—ऋज, अययाचत्;

भाज्—ऋ, *shine*, अबभाजत् or अबिभजत्; वृत्
be, अववर्त्तत् or अवोवृत्तत्.

त्वर *speed*, दृ *tear*, प्रथ् *be famous*, मृद् *pound*, स्तृ *spread out*, सृज् *tie*, oppose, स्मृ *remember*, take अ instead of इ in the reduplication; as, अतत्वरत्, अददरत्, &c. चेष्ट् *seek*, and वेष्ट् *surround*, have both forms; as, अचिचेष्टत् or अचवेष्टत्.

अर्ह् *pain*, हृल् *throw*, ऊन् *decrease*, and खन् *sound*, have two forms in the Indefinite; as, आर्हिदत् or आर्हयीन्; ऐलिलत् or ऐलयीन्; औनितत् or औनयीन्; अदिध्वनत् or अध्वनयीन्. घ्रा, *smell*, makes अजिघ्रपत् or अजिघ्रिपत्.

The following verbs are irregular in the Causal :—

ऋत् *dishonor*, काम्—ङ् *desire*, गुप्—ऊ *hide*, धूप् *burn*, पण् *deal*, praise, and पन् *praise*, are like causals in their inflections, but not in their meaning. Present ऋतीयते; Indefinite आर्तीयिष्ट. कामयते; Perfect कामयामास and चकमे; Future कामयिता and कम्तिता, &c. गोपायति, गोपयामास or जुगोप, गोपयिता or गोप्ता, &c. So the next three. पण्, meaning *praise*, makes also, Present पण्ते, Perfect पेण्ते.

रो *kill*, ग्री *go*, and ह्री *shame*, admit *goon*, and add प; as, रेपयति, &c.

चि,	<i>collect</i> ,	makes	चापयति, चपयति, चाययति, चययति.
जि,	<i>conquer</i> ,	—	जापयति.
जृ,	<i>grow old</i> ,	—	जरयति.
क्रूय्,	<i>stink</i> ,	—	क्रोपयति.

ह्माय्, shake,	makes	ह्मापयति.
दुष्, deprave,	—	दोषयति and दूषयति.
धू, quake,	—	धावयति and धूनयति.
पा, preserve,	—	पालयति.
प्री, live,	—	प्राययति and प्रीणयति.
भी, fear,	—	भाययति, भापयते, and भीषयते.
रज्ज्, colour,	—	रज्जयति; hunt deer, रजयति.
रुह्, grow, ascend,	—	रोहयति and रोपयति.
ली, melt,	—	लाययति, लापयति; melt butter, लीनयति, लालयति.
वी, conceive,	—	वाययति, वापयति.
स्फाय्, enlarge,	—	स्फावयति.
स्फुर्, expand,	—	स्फोरयति and स्फारयति.
स्मि, remember,	—	स्माययति; surprise, विस्मापयते.
शद्, go,	—	शादयति; fall, शानयति.

Whatever addition is made to the root for the Present, is retained throughout; as, क्री, क्रापयति, क्रापयामास, क्रापयिता, अचिक्रपत्. चि, चापयति, चाययति; चापयामास, चाययामास; चापयिता, चाययिता; अचोचपत्, अचोचयत्.

ईर्ष्य् envy, makes ईर्ष्ययति; Indefinite ऐर्ष्ययत्. पा drink, पाययति, अपोचयत्; छा stand, स्थापयति, अतिष्ठपत्; श्वप् sleep, स्वापयति, असूषयत्.

There are three forms in the Indefinite when the verb is used in a reflexive sense; as, अयाचिष्ट, अयाचयिष्ट, and अययाचत्.

ज्ञा *know*, कृद् *cover*, दम् *tame*, दस् *throw up*, पूर् *fill*,
 शम् *appease*, स्पश् *tie, obstruct*, take or omit इ in the De-
 clinable participles of the Indefinite; as, ज्ञपित ज्ञप्त्र,
 कृदित कृन्त्र, दमित दान्न, दासित दस्त, पूरित पूर्त्त, शमित
 शान्न, स्पशित स्पष्ट.

SECTION V.

OF THE OPTATIVE VERBS.

The Optative verb is used to express the desire or wish of the agent; as, यियाचिषति, *he desires to ask*.

Optatives are derived from any other verbs, by reduplicating the first syllable with इ, inserting इ by the rules of the Future, and adding स्. When thus formed they are regularly inflected like verbs of the 1st Conjugation; and are Common, Active, or Deponent, according to the root from which they are derived; as, याच्—ज, यियाचिषति and यियाचिषते.

SYNOPSIS OF THE OPTATIVE VERB.

I. ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present, .	यियार्चिषति	यियार्चिषतु	यियार्चिषेत्	—	—	—	यियार्चिषत्
Imperf. .	अयियार्चिषत्	—	—	—	—	—	—
Perfect, .	यियार्चिषामास	—	—	—	—	—	यियार्चिषामासिवस्
1st Fut. . .	यियार्चिषिता	—	—	यियार्चिष्यात्	—	यियार्चिषितुं	—
2d Fut. . .	यियार्चिषिष्यति	—	—	—	अयियार्चिषिष्यत्	—	यियार्चिषिष्यत्
Indef. . .	अयियार्चिषीत्	—	—	—	—	—	यियार्चिषितवत्

SYNOPSIS OF THE OPTATIVE VERB.

II.—MIDDLE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	यियाचिषते	यियाचिषतां	यियाचिषेत	—	—	—	यियाचिषमाण
Imp.	अयियाचिषत	—	—	—	—	—	—
Perfect,	यियाचिषामास	—	—	—	—	—	यियाचिषामासिवस्
1st Fut.	यियाचिषिता	—	—	यियाचिषीष्ट	—	यियाचिषितुं	—
2d Fut.	यियाचिषिष्यते	—	—	—	अयियाचिषिष्यत	—	यियाचिषिष्यमाण
Indef.	अयियाचिषिष्ट	—	—	—	—	—	यियाचिषितवत्

III. PASSIVE. यियार्चिष्यते, &c.

So the others; as, दिदिक्षति, बिभीर्षति, शिशृप्सति, सुसविषति, तुतुत्सति, रुरुन्सति, तितनिषति, चिक्रोषति, चुचुरिषति.

Verbs having a final or penultimate उ or ऊ take उ in the reduplication; all others take इ.

इ is used for the reduplication of उ and ऊ in the Causal Optative, when इ is inserted, if they are preceded by a letter of the प class, or by ज, य, र, ल, व; चु—ङ्, ड्, प्र, घ्र, सु move, श्रु hear, and सु ooze, have both forms; as, पू purify, Causal पावयति, Optat. पिपावयिषति; and so चुचावयिषति or चिचावयिषति, &c.

Roots beginning with a vowel take the reduplication in the Middle, insert इ, and admit the substitution of त for च; as, अश् pervade, अशिशिषते; अञ् anoint, अञ्जिजिषति; उक् glean, उचिक्छिषति or उत्तिक्छिषति.

When the affixed स becomes घ, स is not changed to घ after the reduplication, except in the Causal Optative; as, शिच् sprinkle, सिसिच्छति, सिघेचयिषति.

ष्टु praise, is an exception in the Optative, and षट् taste, षिद् perspire, and घट् endure, are exceptions in the Causal Optative; as, तुष्टुषति, सिखादयिषति.

Verbs ending with a vowel, when they do not insert इ, require the vowel to be made long, if it is not so; as, दा, *give*, दिदासति; ऊ *sacrifice*, जुहूषति; दृ *do*, चिकीर्षति; मृ *die*, मुमूर्षते.

When इ is not inserted, *goon* is not admitted; when it is, *goon* is required.

Roots with an initial consonant and a penultimate इ or उ take or omit *goon*, when इ is inserted; those with इ followed by व् always take it; मुष् *kill*, and रुद् *cry*, omit it. As, लिख *write*, लिखिषति or लिखिषति. मुद् *rejoice*, मुमुदिषति or मुमुदिषति.

इ must always be inserted according to the rules of the Future; as, याच्, यियाचिषति; दिष्—अ, दिदिच्छति; क्री, चिक्रीषति; विष्—ऊ, सिसिधिषति, सिसिधिषति, and सिवित्सति.

Roots with a final ऊ do not admit the insertion of इ; those with a final ऋ or ॠ after a compound consonant have both forms; so also those that end with इव्, or that have two forms in the 2d Future. As, भू—ञ, obtain, बुभूषति; तृ *pass over*, तितरिषति or तितरीषति and तितरीषति; धृ *be crooked*, दिध्वरिषति and दुध्वर्षति; दिव् *play*, दिदेविषति and दुयूषति; धू *bring forth*, सुसविषति and सुसोषति; नृत् *dance*, निनर्त्तिषति and निन्दत्सति; वृत् *be*, Active विवृत्सति, Middle विवर्त्तिषते.

हृ *respect*, धृ *hold*, पू *purify*, and स्मि *remember*, take इ; as, दिदरिषति, पिपविषति, सिस्मयिषते. अन्—ऊ *anoint*, अश्—ऊ *pervade*, कृ *throw*, गृ *vomit*, हृ *heat*, शु *praise*,

रु *make a noise*, and घु *aim*, take इ, but have not two forms; as, चिकरिषति, हुद्विषति, &c. यु *mix*, भृ *nourish*, (1st conj.) वृ *skreen or serve*, and अि *serve*, have two forms; as, युयूषति and यियविषति, बुभूषति and बिभरिषति, शिश्रीषति and शिश्रियिषति. संस्क्रु *cleanse*, संचिष्कीर्षति.

किन् *cure*, doubt, गुप् *despise*, तिज् *forbear*, बध् *reproach*, मान् *judge*, दान् *cut*, शान् *sharpen*, with the meanings affixed, are always inflected like Optatives: they do not insert इ. As, चिकित्सति, जुगुप्सते, नितिक्षते, बोभत्सते, मीमांसते, &c. दा *give*, धा *hold*, मा *measure*, मि *throw*, मी *kill*, पद् *go*, रभ् *sound*, राध् meaning *injure*, लभ् *gain*, and शक् *be able*, omit the reduplication and the insertion of इ, and change their vowels to इ. As, दित्सति, मित्सति, पित्सते, रित्सते, रित्सति, लिप्सते, शिप्सति.

आप् *possess*, makes ईप्सति; ऋध् *increase*, ईर्त्सति and अर्दिधिषति; चि *collect*, चिचीषति, चिकीषति; जि *conquer*, जिगीषति; ज्ञप् *cause to strike*, ज्ञीप्सति and जिज्ञप्सति; नन् *extend*, नितनिषति, नितंसति, नितनांसति; दन्म् *boast*, धीप्सति, धिप्सति, or दिधिभिषति.

श्रुन् *shine*, दिद्योनिषति; प्रक् *ask*, पिष्टृक्षिषति; मुच् *release*, मुमुक्षते and मोक्षते; घन् *give*, सिसनिषति and सिषासति; श्वप् *sleep*, सुषुप्सति, Causal सुष्वापयिषति. ह्वे *call*, Causal जुह्वायिषति.

They are all regular after the Present; as, ईप्सति, ईप्सामास, ईप्सिता, ऐप्सोत् &c.



SECTION VI.

OF

THE FREQUENTATIVE VERBS.

The Frequentative verbs are used to express the repetition or intenseness of any action; as, यायाचते, *he asks again and again.*

They may be formed from any other verbs which do not begin with a vowel, or which have not both a penultimate and final vowel. When derived from verbs of motion, they express only the obliquity of the act.

Frequentatives are of two kinds, Active and Deponent; the latter are most commonly used.

They are formed by reduplicating the first syllable of the root by *goon* or *úridhhy*; affixing च् with the inflections, as in the 1st conjugation, for the Deponent; or simply affixing the inflections, as in the 2nd or 3rd conjugation, for the Active; as, याच्, Dep. यायाचते; Active, यायात्ति.

SYNOPSIS OF THE FREQUENTATIVE VERB.

DEPONENT.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	यायाच्यते	यायाच्यतां	यायाच्येत	—	—	—	यायाच्यमान
Imp.	अयायाच्यत	—	—	—	—	—	—
Perfect,	यायाचामास	—	—	—	—	—	यायाचामासिवस्
1st Fut.	यायाचिता	—	—	यायाचिषीष्ट	—	यायाचितुं	—
2d Fut.	यायाचिष्यते	—	—	—	अयायाचिष्यत	—	यायाचिष्यमाण
Indef.	अयायाचिष्ट	—	—	—	—	—	यायाचितवत्

PASSIVE. यायाच्यते, &c.

So ददिष्यते, नेभीयते, प्रंक्ष्यते, सोष्यते, तोतुयते, रोह्यते, तंतयते, चक्रीयते, चाच्यते.

SYNOPSIS OF THE FREQUENTATIVE VERB.

ACTIVE.

	Indicative,	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles,
Pres.	यायाक्त्रि	यायाक्त्रु	यायाच्यात्	—	—	—	यायाचत्
Imp.	अयायाक्	—	—	—	—	—	—
Perfect,	यायाचामास	—	—	—	—	—	यायाचामासिवस्
1st Fut.	यायाचित्ता	—	—	यायाच्यात्	—	यायाचितुं	—
2d Fut.	यायाचिष्यति	—	—	—	अयायाचिष्यत्	—	यायाचिष्यत्
Indef.	अयायाचोत्	—	—	—	—	—	यायाचितवत्, &c.

So देदेष्टि, बर्भक्षि, शशस्ति, सोषति, तोतति, रेरिदि, तंतति, चिक्कति, चोचिर्त्ति.

They admit of two forms in the singular of the Present, the 3rd and 2nd sing. of the Imperfect, and the 3rd sing. of the Imperative. As, यायाक्ति or यायाचीति, यायाक्ताः, यायाचति ; Imperfect, अयायाक or अयायाचीन्; Imperative, यायाकु or यायाचोतु, &c. So देदेष्टि or देदेष्टीति, &c.

Roots with a penultimate अ and final ण—म, insert न् in the reduplication; those with a final य, ल, व have both forms ; as, तन्, तंतन्यते ; दय् *move*, Dep. दन्दयते or दादयते, Act. दन्दति दादति, and दन्दयोति दादयोति, &c.

जप् *mutter*, जम् *cohabit*, दन्प् *bite*, दह् *burn*, पह् *bind*, भज् *break*, and शप् *curse*, take न. कस्, पत्, पद् *move*, खन्स्, भन्स्, सन्स्, *fall*, वञ्च् *deceive*, and स्क्रन्द् *leap*, take नो. As, दन्दयते; दन्दष्टि or दन्दंष्टि. दनीध्वस्यते; दनीध्वंसि, &c.

A penultimate अ or आ requires *vridhdy* in the reduplication ; any other vowel requires *goon*; as, यायाचते, देदिष्यते.

Verbs with a penultimate or final ऋ change it to रो in the Deponent, but have three forms in the reduplication of the Active ; as, मृ, बेभ्यते; बर्भर्त्ति, बरिभर्त्ति, or बरीभर्त्ति. Then बर्भर्त्ति or बर्भरोति; बरिभर्त्ति or बरिभरोति, &c. So नृत् *dance*, नरोनृत्यते, नर्नर्त्ति, नरिनर्त्ति, नरोनर्त्ति.

When ऋ is preceded by a double consonant, it becomes अर instead of री; as, स्मृ, *remember*, स्मृस्मर्यते, स्मृर्त्ति, स्मृस्मर्त्ति. संस्मृ *cleanse*, makes संस्मृयते.

Verbs with a final आ or diphthong change it to ई in the Deponent, and to आ or ए in the Active; as, दा *give*, देदीयते; दादाति or दादेति, दादीतः, दादति, &c. So गे *sing*, जेगीयत; जागाति or जागेति, &c.

The penultimate or final vowel requires *goon* only in the Present Active; as, भिद् *cut*, बेभिद्यते, बेभेत्ति or बेभिदीति; Perfect, बेभिदामास; Future, बेभिदिता; Indef. अबेभिदीत्. So घृ, सोषूयते; सोषोति or सोषवीति, सोषुवामास, सोषुविता, असोषुवीत्, &c.

Contrary to rule अट् *move*, अश् *eat*, मूत्र *urine*, मूच *make known*, मूत्र *dispose in order*, are used as Frequentatives; and रुच् *approve*, and शुभ् *shine*, are not. As, अटाट्यते, अटाट्टि; अशाश्यते; अशाष्टि; मेमूच्यते, मेमूचति, मेमूचोति, &c.

गृ *vomit*, चर् *move, act*, जप् *mutter*, जम् *cohabit*, दग् *bite*, दह् *burn*, लुप् *obliterate*, when used as Frequentatives, express the disgrace of the act.

The following words are irregular in the formation of the Present, &c.

कु *sound*, चोक्क्यते or कोक्क्यते; चोक्कोति, &c.

खन् *dig*, चंखन्यते चाखन्यते; चंखन्ति.

गृ *swallow*, जेगिष्यते; जागर्ति जागरीति.

घ्रा *smell*, जेघ्रीयते; जेघ्रेति, जेघ्रयीति. So ध्वा *kindle*.

चर् *act*, चंचूर्यते; चंचूर्ति चंचूरीति.

चाय् *worship*, चेकीयते; चेकेति चेकयीति.

दिन् *play*, देदिष्यते; देदेति, देद्योति, दे दवीति.

फल् *produce*, पंपुष्यते; पंपुलि पंपुलीति.

व्ये *skreen*, वेवीयते; वेवेति, वेवयीति, वाव्याति, वाव्येति.

षप् *sleep*, सोषुष्यते; सोषेति, सोषुपीति, सासुति, सासुपीति.

स्यम् *sound*, सेसिम्यते; सेसेति, सेसिमीति, सास्यति, सास्यमीति.

हा *abandon*, जेहीयते; जाहाति, जाहेति, जहाति, जहेति.

SECTION VII.

OF THE NOMINAL VERB.

Nominal verbs are used to express the becoming, doing, declaring, imitating, or longing for, what is meant by the simple word. They are commonly derived from Nouns or Adjectives in their most simple state.

1. Those of *becoming* what is meant by the simple word, are of two kinds: the one Active, and the other Deponent. A final त् or स् of the word is dropped. आय् is added for the Deponent, and the vowel, or final न्,

of the word is dropped. When formed, they are like verbs of the 1st conjugation. As, भृष् *intense*, भृशति or भृशायते, *he becomes intense*; शुचि *pure*, शुचिति or शुचायते; वृहत् *great*, वृहति or वृहायते; चेतस् *sensation*, चेतति or चेतायते.

करुणा *pity*, कृपा *compassion*, धर्म *virtue*, निद्रा *sleep*, नील *blue*, पटपटा *sound of jumping*, फेण *froth*, बर्हन् *mail*, भद्र *good*, मन्द *bad*, लोहित *red*, and हरित *green*, have three forms; as, करुणानि, करुणयति, or करुणायते; लोहितानि, लोहितयति, लोहितायते, &c.

2. Those of *doing* are of three kinds: 1st, those formed by inserting इ, like verbs of the 10th conjugation; 2ndly, those formed like Actives by affixing य्, and changing the final अ or इ of the word to ई; and 3rdly, those formed by adding आय्, like Deponents of the 1st conjugation. As, कल *a quarrel*, कलयति *he quarrels*, or *makes a quarrel*; वस्त्र *cloth*, वस्त्रयति; नमस् *salutation*, नमस्यति; कण्डु *a scratching*, कण्डूयति; शब्द *sound*, शब्दायते; कष्ट *trouble*, कष्टायते.

When इ is inserted, the final vowel or न् of the word is dropped; but words which have only one vowel, and अर्थ *meaning*, वेद

the Vaidā, and सत्य true, add आप. As, सेना an army, अभिषेणयति he meets an army ; हस्तिन् an elephant, अतिहस्तयति he passes over by an elephant ; स्व own, स्वापयति he does his own work ; अर्थापयति he explains.

सुख happiness, makes सुखीयति he makes happy, सुखायते he enjoys happiness. So दुःख trouble.

नृस्त sin, makes नृस्तयति he destroys sin ; रूप form, रूपयति he sees a form ; हस्त hand, हस्तयति he raises his hand.

The Adjectives that are irregular in their comparisons are also irregular when इ is inserted ; as, अन्तिक् *near*, नेदयति ; क्षब् *lean*, क्राधयति, &c.

असु life, इरस् envy, कण्डु an itching, वल्लु captivating, and मनु sin, have two forms when य् is affixed ; चित्र surprise, मही worship, and ह्रीणी shame, have only the Deponential form ; as, असूयति or असूयते ; चित्रीयते &c.

उष्मन् heat, धूम smoke, फेण froth, and वास steam, are used with आय् to express the ascent of what they mean ; as, उष्मायते, the heat rises up.

3. Those of *declaring* are formed by inserting इ in the same manner as the first of the above ; as, ईश God, ईशयति *he declares one godly* ; ऊढ married, ऊढयति *he calls one*

married; प्रश्न *a question*, प्रश्नयति *he propounds a question*. Some of these are like Causals; as, कारयति *he asserts him to be the doer*; बन्धयति *he declares him to be bound*, &c.

अश्वतर *a mule*, makes अश्वयति; आह्वरक *a hypocrite*, आह्वरयति; गालोडित *foolish*, गालोडयति; श्वेताश्व *a white horse*, श्वेतयति *he declares the horse white*.

4. Those of *imitating* have two forms like those of *becoming*; as, खल्ल *lame*, खल्लति or खल्लायते *he imitates the lame*; मूक *dumb*, मूकति or मूकायते *he imitates the dumb*; सुजन *a good man*, सुजनति or सुजनायते *he attempts to act like a good man*.

When the idea is that of *personating*, य् is affixed to the word; as, दास *a servant*, दासीयति *he personates a servant*; प्रभु *a master*, प्रभूयति *he personates a master*; प्रासाद *a palace*, प्रासादीयति कुट्यां *in his hut he represents himself as in a palace*.

Imitative words, अश्वरस् *a nymph*, and ओजस् *strength*, drop the final स; all others have two forms: as, अश्वरति or अश्वरायते; पयस् *milk*, पयति or पयसति, पयायते पयस्यते. क्लीब *neuter*, गल्म *clever*, and होढ *a wager*, are used only in the Deponental form; as, क्लीबते or क्लीवायते.

5. Those of *longing for*, are formed by affixing य्. A final अ or आ is changed to ई, ऋ to री, औ to अव्, and औ to आव्, when य् is affixed; and न्, and य preceded by a consonant, are dropped. As, पुत्र *a son*, पुत्रोयति *he desires a son*; मातृ *a mother*, मात्रोयति *he longs for his mother*; गो *a cow*, गयति; नौ *a boat*, नायति; राजन् *a king*, राजीयति; गार्ग्य *a descendant of Gūrgā*, गार्गीयति.

काम्य *desire*, may be affixed instead of य्; as, पुत्रकाम्यति.

Words ending with न्, and Indeclinable words, take only काम्य; as, किम् *what?* किंकाम्यति *what does he want?* स्वर् *heaven*, स्वःकाम्यति *he wants heaven*.

To express *intenseness of desire* स् is added to the word previous to affixing य्; as, अश्व *a horse*, अश्वस्यति *he desires a horse exceedingly*; क्षीर *milk*, क्षीरस्यति. दधि, *curds*, makes दधिस्यति and दध्यस्यति.

अश्न *an eating*, makes अश्नायति *he longs to eat*; उदक *water*, उदन्यति *he longs to drink*; धन *wealth*, धनायति *he longs to possess wealth*; or regular, अश्नीयति *he desires food*, &c.

All words formed by य् may repeat it in the Optative; those beginning with a vowel may repeat any

letter but the first; most may repeat any or every letter in the word; as, कण्डूयति, Opt. कण्डूयिषति ; अश्वीयति, अश्वीयिषति or अश्वीयिषति ; पुत्रीयति, पुपुत्रीयति, पुपुत्रीयिषति, पुपुत्रीयिषति, or पुपुपुत्रीयिषति.

Verbs formed by the insertion of इ are inflected like those of the 10th conjugation; all others like those of the 1st. As, कलयति, कलयामास, कलयिता, अचकलत्; मृशति, मृशामास, मृशिता, अमृशीत्.

Those of the 10th conjugation have two forms in the Indefinite ; as, कृति *a deed*, कृतयति, अचोकृतत् or अचकृतत्; कलि *a quarrel*, and हलि *a plough*, have only the latter form.

Those ending with a consonant that affix य् have two forms in the Future ; as, समिध् *sacrificial wood*, समिध्यति. Future समिधिता or समिध्यिता.

SECTION VIII.

OF THE ANOMALOUS VERBS.

Some verbs, with certain prepositions or meanings, are irregular in their voices. These

are to be considered as partially and occasionally Anomalous.

कृ do, with अनु or परा; क्षिप् throw, with अति, अभि, or प्रति; मृष् forbear, with परि; रम् enjoy, with आ, परि, or वि; and वह् carry, with प्र, are used only in the Active; as, अनुकरोति *he imitates*, अतिक्षिपति *he throws beyond*, परिमृष्यति *he entirely forgives*, आरमति *he recovers*, विरमति *he stops*, प्रवहति *it flows on*.

रम् with उप is used in both voices; as, उपरमति or उपरमते *he marries*.

So अस् throw, and ऊह् examine, with any preposition, and क्रम् step, without one; as, निरस्यति or निरस्यते *he throws out*, समूहति or ते *he collects*, क्रामति or क्रामते.

The following are used only in the Middle:—

कृ do, with अधि, अप, उप, and प्र; with वि when Intransitive, or with an Objective case meaning sound. As, अधिकुरुते *he overcomes*, अपकुरुते *he accuses*, वायुर्विकुरुते *the wind blows*, स्वरान् विकुरुते *he varies the notes of the tune*.

कृ throw, with अप, when it has a quadruped or bird for its Nom.; as, श्वापस्किरते *the dog scratches*.

क्रम् step, meaning devoted to, or enlarge, with आ meaning *the rising of the heavenly bodies*, with उप and प्र meaning *begin*, and with वि meaning *step*; as, धर्माय

क्रमते or धर्ममाक्रमते *he is intent on virtue,*
 सूर्य आक्रमते *the sun rises,* उपक्रमते *he*
begins, विक्रमते *he steps.*

क्री buy, with अव, परि, or वि; as, अवक्रीणीते *he buys*
from, विक्रीणीते *he sells.*

क्रीड् play, with अनु, अव, आ, परि, and सं when it
 does not mean *creak*; as, अनुक्रीडते *he*
plays.

क्ष्ण sharpen, with सं; as संक्ष्णते *he sharpens.*

गृ swallow, with अव or with सं meaning *promise*;
 as, अवगिरते *he swallows hardly,* संगिरते
he promises.

चर् move, with उत् and an Obj. case, or with सं and
 an Inst.; as, धर्ममुच्चरते *he transgresses,*
 अश्वेन संचरते *he rides.*

जि conquer, with परा or वि; as, पराजयते *he defeats.*

ज्ञा know, with अप, प्रति, or सं, and when Intransi-
 tive; as, अपजानीते *he denies,* प्रतिजानीते
he promises.

शु praise, with आ; as, आनुते *he sounds out.* So also
 प्रच्छ ask, आप्रच्छते *he asks.*

नप् burn, with अनु, उत्, and वि when Intransitive
 or Reflective; as, अनुतपते *he repents,*
 पाणिमुत्तपते *he warms his own hand.*

दा—लि, give, with आ when it does not mean *yawn*;
 and दा with सं when it takes the 3rd
 instead of the 4th case; as, आदत्ते *he re-*
ceives, दास्या संयच्छते *he gives to the girl.*

नाथ् meaning *bless*; as, नाथते *he blesses*. So शप् meaning *swear by or to*; as, शप्यते *he swears*.

शी take, meaning *be wise, worship*, with उत् or उप, and with वि when it means *pay, give*, or the object relates to some quality in the agent; as, नयते *he is skilful, or he worships*; उपनयते *he invests*; विनयते *he pays*, or क्रोधं विनयते *he suppresses his own anger*.

भुज् save, meaning *eat, enjoy*; as, भुंक्ते *he eats*.

यम् cease, with उप; as, उपयमते *he marries or receives*.

युज् unite, with उत्, or a preposition ending with a vowel, when the object is not a sacrificial vessel; as, उद्युक्ते *he prepares*, प्रयुंक्ते *he orders*.

वद् speak, meaning *be skilful, inform*, with अनु when Intransitive, with वि, with वि and प्र meaning *disagree*, and with सं and प्र meaning *articulate in concert*; as, वदते *he is skilful*, उपवदते *he informs or instructs*, अनुवदते *he speaks after*, विवदते *he disputes*, विप्रवदते *he differs in opinion*, संप्रवदन्ते *they pronounce together*.

विश् enter, with नि; as, निविशते *he enters*.

श्रु hear, with सं when Intransitive; as, संशृणुते *he hears*.

So गच्छ् go, प्रच्छ् ask, and श्रु sound.

स्था stand, meaning *assert, stand to*, with अव, प्र, वि, सं, with उत् meaning *intent upon*, and with उप meaning *stand by, worship*. स्था with उप, meaning *stand by for the sake of gain*, may be used in both voices; as, आनिष्ठते *he*

asserts, त्वयि तिष्ठते it stands with you, अवतिष्ठते he departs, संतिष्ठते he is well, मुक्तावृत्तिष्ठते he is intent on liberation, साधुमुपतिष्ठते he stands by or associates with the good.

हे call, with आ meaning challenge, and with उप, नि, वि, सं; as, आह्वयते he dares or challenges, निह्वयते he calls.

Verbs meaning *act like others* are used in the Middle; those meaning *move, injure, speak, laugh*, are exceptions; as, *यतिभवते अर्कमिन्दुः, the moon acts like the sun, i. e. rises and sets; यतिहरन्ते they steal alike; यतिसर्पन्ति they go alike; यतिहसन्ति they laugh alike.*

In the Causal, verbs meaning *eat, tremble*, and *इ, प्रु go, श्रु hear, बुध् understand, and युध् fight*, are used only in the Active; as, *भोजयति he causes to eat, he feeds; कम्पयति he makes to tremble; ज्ञावयति he causes to run.*

Intransitive verbs with an inanimate agent; those used in a reflective sense, except *स्मृ remember, गृध् and वञ्च् meaning deceive, and ला meaning worship, or with उत् meaning overcome*, are used only in the Middle; as, *सूर्यः शलिं शेषयते the sun causes the corn to dry; भक्तान् दर्शयते he shews himself to the believers; बालं गर्धयते or वञ्चयते he deceives the child; जटाभिर्लापयते he worships with clotted hair; उल्लापयते he overcomes.*

In the Optative *ज्ञा know*, when not preceded by *अनु*; *श्रु hear*, not preceded by *आ* or *प्रणि*; and *स्मृ remember*, are used only in the Middle; as, *जिज्ञासते he wants to know. So शृश्रूषते and सुस्मृषते.*

The following verbs, which are irregular in more than one of their principal tenses, may be considered as entirely Anomalous. They are alphabetically arranged. The characteristics distinguish their conjugations.

अज्, *move, throw*. Present अजति, &c. Perfect विवाय, वियतुः, वियुः; 2. विवयिथ विवेथ आजिथ, वियथुः, विय; 1. विवाय विवय, विविथ आजिव, विविम आजिम. Fut. अजिता वेता. Indef. आजीन् अवैषीन्. Precative वीयात्. Part. Perf. विवीवस्. Fut. अजितय, वेतय, वयनीय, आज्य, वेय. Indef. अजित्वा, वीत्वा, प्रवीय. Passive वीयते. Part. Ind. अजित वीत.

अद्—औ, ल, *eat*. Pres. अत्ति, अत्तः, अदन्ति. Imperfect आदन्, आत्तां, आदन्, &c. Perf. आद् and जघास, आदतुः जक्षतुः, आदुः जक्षुः, &c. Fut. अत्ता. Indef. अघसन्, अघसतां, अघसन्. Part. Perf. Act. आदिवस् जक्षिवस्. Pass. आदान जक्षाण. Indef. जग्ध अन्न, जग्धवन्, जग्धा प्रजग्ध्य. Optative verb जिघत्सति, &c.

अस्—ल, *be*, is thus inflected:—

ACTIVE.

PRESENT.			IMPERFECT.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3. अस्ति	स्तः	सन्ति	3. आसीन्	आस्तां	आसन्
2. असि	स्थः	स्थ	2. आसीः	आस्तं	आस्त
1. अस्मि	स्वः	स्मः	1. आसं	आस्व	आस्म

IMPERATIVE.

Sing.	Dual.	Plural.
3. अस्तु	स्तां	सन्तु
2. एधि	स्तं	स्त
1. अस्तानि	अस्ताव	अस्तान्

POTENTIAL.

Sing.	Dual.	Plural.
3. स्यान्	स्यातां	स्युः
2. स्याः	स्यातं	स्यान्
1. स्यां	स्याव	स्याम

So प्रादुरस्ति and न्यस्ति.

MIDDLE.

PRESENT.

Sing.	Dual.	Plural.
3. स्ते	सते	सन्ते
2. से	साथे	द्धे
1. हे	सहे	सहे

IMPERFECT.

Sing.	Dual.	Plural.
3. आस्त	आस्तां	आसन्
2. आस्थाः	आसाथां	आद्धं
1. आसि	आसहि	आसहि

IMPERATIVE.

3. स्तां	सातां	सन्त
2. स्त	साथां	द्धं
1. सै	सावहै	सामहै

POTENTIAL.

3. सीन्	सीयातां	सीरन्
2. सीयाः	सीयाथां	सीद्धं
1. सीय	सीवहि	सीमहि

So व्यनित्ते.

Perfect, Act. आस, आसन्तुः, आसुः. Middle आसे, आसाने, आसिरे. Act. Part. Pres. सन्. Perfect आसिवस्, आसान.

भू, *be*, supplies the deficiencies of the preceding verb, and makes Present भवन्ति, &c. Perfect बभूव, बभूवन्तुः, बभूवुः, &c. Fut. भविता. Indef. अभूत्, अभूतां, अभूवन्.

इ—ल, *move*. Present एति, इतः, यन्ति, &c. Imp. ऐत्, ऐतां, आयन्, &c. Imperative एतु, इतां, यन्तु, &c. Potential इयात्. Perfect इयाय, ईयन्तुः, ईयुः; 2. इययिथ and इयेथ, &c. Fut. एता. Indef. अगात्, अगातां, अगुः, &c.

इ—ल, ड, *go*, with अधि *read*. Present अधीते, अधीयते, अधीयते, &c. Imperfect अधीत, अधीयतां, अधीयत, &c. Imperative अधीतां. Potential अधीयीत. Perfect अधिजगे, अधिजगते, अधिजगिरे. Future अधेता. Indefinite अध्यगीष्ट and अध्यैष्ट. Subjunctive अध्यजगीषत and अध्यैषत. Part. Pres. अधीयान; Perf. अधिजगान; 2d Fut. अध्येव्यमाण. Passive अधीयते, &c. Part. Pres. अधीयमान; Fut. अध्येव्यमाण, अध्याविष्यमाण; Indef. अधीत. Causal verb अध्यापयति. Indef. अध्यापिषत् or अध्यजीगपत्. Optative verb अधिजिघांसे. Causal Opt. अध्यापिषयिषति or अधिजिगापयिषति.

कर्णु—ल, ञ, *cover*. Pres. Active कर्णुति and कर्णुति, Mid. कर्णुते. Perfect Active कर्णुनाव, कर्णुनुवतुः, कर्णुनुवतुः; 2. कर्णुनविथ कर्णुनुविथ कर्णुनोथ, &c. Mid. कर्णुनुवे. Fut. कर्णुविता कर्णुविता. Indef. और्णवीन् और्णवीन् and और्णावीन्. So the Mid. और्णविष्ट, &c. Part. कर्णुवन्. Opt. verb कर्णुनविषति कर्णुनुविषति and कर्णुनूषति. Frequent. verb, Dep. कर्णुनूयते; Act. कर्णुनोति.

अर्—ल, र, *go*. Pres. अर्त्ति, अर्तुः, अर्तति. Imperfect ऐयः, ऐयतां, ऐयतुः. Imp. अर्त्तु. Potential अर्तुयान्. Perf. आर, आरतुः, आरुः. Fut. अर्ता. Indef. आर्षीन् and आरन्. Prec. अर्ष्यान्. Pass. अर्ष्यते. Indef. आरि. With सं when Intransitive समियते. Causal verb अर्पयति. Opt. verb अरिरिषति. Frequentative verb अर्ष्यते; अर्त्ति.

कृप्—ड, क, लृ, *explain*. Pres. कल्पते, कल्पते, कल्पते. Perf. चकृपे, चकृपाने, चकृपिरे. Fut. कल्पिता कल्पिता. Indef.

अकल्पिष्ट, अकल्पिषतां, अकल्पिषत; and अकल्प, अकल्पतां, अकल्पन्. Act. Fut. कल्प्ता. Indef. अकृपन्. 2d Fut. कल्प्यन्ति. Subj. अकल्प्यन्. Part. Pres. कल्पमान; Perf. चकृपान; Indef. कृपन् कल्पित्वा कृप्त्वा आकृप्य. Passive कृप्यते &c.

गम्—लृ, औ, *go*. Present गच्छति, गच्छतः, गच्छन्ति. Perf. 3. जगाम, जग्मतुः, जग्मुः; 2. जगमिथ जगन्थ, जग्मथुः, जग्म; 1. जगाम जगम, जग्मिव, जग्मिम. 1st Fut. गन्ता. 2nd Future गमिष्यति. Indef. अगमन्. Part. pres. गच्छन्; Perf. Act. जग्मिवस् जगन्वस्, fem. जग्मुषी. Pass. जग्मान; Indef. गत, गतवन्, गत्वा. With सं when Intran. सङ्गच्छते. Indef. समगत, समगन्त. Prec. संगंसीष्ट, सङ्गसीष्ट. Opt. verb जिगमिषति. Frequent. verb, Dep. जङ्गम्यते; Act. जङ्गन्ति जङ्गमीति.

गुह्—ञ, ऊ, *hide*. Pres. गूहति or ने. Perf. Act. जुगूह, जुगूहतुः, जुगूहुः; 2. जुगूहिथ जुगोढ, &c. Mid. जुगूहे &c. Fut. गूहिता गोढा. Indef. Act. अगूहीन् अघुक्षन्; Mid. अगुक्षन् and अगूढ, अगूहिषतां and अगुक्षतां, अगूहिषन् and अघुक्षन्. Part. Pres. गूहन्. Indef. गूढ, गूहित्वा गूढ्वा. Fut. गुह्य and गोह्य. Opt. verb जुघुक्षति, &c.

ग्रह्—ग, ञ, *take*. Pres. गृह्णाति, गृह्णीतः, गृह्णन्ति. Perfect जग्राह, जगृहतुः, जगृहुः, &c. Fut. ग्रहीता. Opt. verb जिघृक्षति. So ज्या—गि *be old*, व्यच्—शि *deceive*, and व्यध्—य, औ *kill*, in the Pres. and Perf. as, जिनाति; जिज्यौ, जिज्यतुः, जिज्युः. विचति; विद्याच, विविचतुः, विविचुः. विध्यति; विद्याध, विविधतुः, विविधुः, &c.

चक्ष्—ल, ड, *speak*. Pres. चष्टे, चक्षते, चक्षते, &c. Perf. चक्षे, चक्षुः. Fut. क्क्षाता and ख्याता. Indef. अक्क्षात् and अख्यत्. With सं meaning *abandon*, समचक्षिष्ट. Act. Perf. चक्षुः चक्षुः. Fut. as before. Indef. अक्क्षासीते अख्यन्. Prec. क्क्षायात् क्क्षेयात् ख्यायात् ख्येयात्. Passive क्क्षयते ख्यायते

जन्—लि, म, *produce*. Pres. जजन्ति, जजातः, जज्ञन्ति, &c. Pot. जजन्यात् and जजायात्. Perf. जजान, जज्ञतुः, जज्ञुः. Prec. जन्यात् जायात्. With व्यति. Pres. 3. व्यतिजजाने, व्यतिजज्ञाने, व्यतिजज्ञते; 2. व्यतिजज्ञिषे, व्यतिजज्ञाथे, व्यतिजज्ञिष्वे; व्यतिजज्ञे, व्यतिजजन्हि, व्यतिजजन्महि. Pass. जन्यते or जायते. Part. Present जज्ञन्; श्लेष्मिन्. Perf. जजन्वस्. Fem. जज्ञुषी. Indef. जनित.

जन्—य, ड, म, ई, *produce*. Pres. जायते, जायेते, जायन्ते, &c. Perf. जज्ञे, जज्ञाने, जज्ञिरे, &c. Indef. अजनि or अजनिष्ट, अजनिषातां, अजनिषत्. Parts. Pres. जायमान; Perf. जज्ञान; Fut. जन्य जाय. Indef. जात, जनित्वा. Causal verb, जनयति. Freq. verb. Dep. जजान्यते or जजायते; Act. जजन्ति.

जागृ—क्ष, लु, *awake*. Pres. जागर्ति, &c. Perf. जजागार and जागरामास. Indef. अजागरोत्. Part. जाग्रन्; Perf. जजागर्वस् and जजागृवस्; Fut. जागर्ष्य. Indef. जागृत. Passive जागर्ष्यते. Perf. जजागरे जागरामासे. Part. Pres. जागर्ष्यमाण, जागरेल्लिम्; Perf. जजागराण जजाग्राण. Indef. जागरित.

दरिद्रा—ल, क्ष, *be poor*. Pres. दरिद्रानि, दरिद्रितः, दरिद्रति. Perf. ददरिद्र and दरिद्रामास. Fut. दरिद्रिता. Ind. अदरिद्रीन् अदरिद्रासीत्. Prec. दरिद्र्यात्.

Passive द्रिच्छते. Opt. verb द्रिच्छति,
द्रिच्छसति.

दी—ङ, य, ओ, *decay*. Pres. दीयते, &c. Perf. दिदीये,
दिदीयते, दिदीयिरे. Fut. दाता. Ind. अदास्त,
अदास्तां, अदासत. Indef. Part. दीन. Opt.
verb दिदासते or दिदीयते.

दृश्—इर, औ, *see*. Active Pres. पश्यति, पश्यतः, पश्यन्ति.
Perf. 3. ददर्श, ददृशतुः, ददृशुः; 2. ददर्शिय,
ददृश, &c. Fut. दृष्टा. Ind. अद्राक्षीत् and
अदर्शत्. Parts. Pres. पश्यत्; Perf. ददृश्वस्
and ददृशिवस्; Ind. दृष्ट, दृष्ट्वा. With सं
when Intransitive, सम्पश्यते, &c.

ब्रू—ल, न, *speak*. Pres. 3. ब्रवीति and आह, ब्रूतः आहतुः,
ब्रुवन्ति, आहुः; 2. ब्रवीषि आह्य, ब्रूयः आह्युः, ब्रूय;
I. ब्रवीमि, ब्रूवः, ब्रूमः. Imperf. अब्रवीत्, अब्रुतां,
अब्रुवन्. Imper. ब्रवीतु, ब्रूतां, ब्रुवन्तु. Pot. ब्रूयात्.
Middle ब्रूते, ब्रुवाते, ब्रुवते, &c. Parts. Pres.
ब्रुवतः; Midd. ब्रुवाण. The other parts are
supplied from वच्—ल, औ, *speak*, which
makes Pres. वक्ति. Perf. उवाच. Fut. वक्ता.
Ind. अवोचत्. Prec. उच्यात्. It is deficient
in the 3rd pl. of the Pres. and Imper. Part.
Pres. वचत्; Fut. वच्य, वाक्य; Ind. उक्त, उक्ता
प्रेच्य. Pass. उच्यते. Perf. ऊचे. Fut. वक्ता.

भ्रज्—श्, औ, न, *fry*. Pres. Act. भृजति; Mid. भृजते;
Perf. Act. बभर्ज and बभ्रज्ज. Mid. बभर्जे,
बभ्रज्जे. Fut. भर्षा or भ्रष्टा. Ind. Act. अभर्क्षीत्,
अभ्रक्षीत्. Mid. अभ्रष्ट. Opt. verb विभर्जिषति,
विभ्रज्जिषति, विभर्क्षति, विभ्रक्षति.

मृ—ङ, शि, *die*. Pres. म्रियते, and regular as a Depo-
nent; but has also Perf. Act. ममार; 1st
Fut. मर्ता; 2d Fut. मरिष्यति.

मृज्—ल, उ, *cleanse*. Pres. मर्ष्टि, मृष्टः, मृजन्ति or मार्जन्ति,
&c. having two forms when a vowel fol-
lows. Perf. ममार्ज, ममृजतुः ममार्जतुः, ममृजुः
ममार्जुः; 2. ममार्जिथ ममार्ष्टि &c. Fut. मार्जिता
and मर्ष्टा. Indef. अमार्जीन् and अमार्क्षीन्.
Parts. Pres. मृजन् and मार्जन्; Perf. ममृज्वस्;
Fut. मृज्य and मार्ग्य; Indef. मृष्ट, मार्जित्वा, मृष्ट्वा;
Freq. verb, मरीमृज्यते; ममार्ष्टि, ममार्जीति.

वश्—ल, *desire*. वष्टि, उष्टः, उश्न्ति, &c. changing व to
उ where *goon* is not admitted. Imperf.
अवट्, औष्टां, औश्न्. Perf. उवाश्, ऊश्नुः, ऊशुः.
Fut. वशिना. Indef. अवशीत, अवाशीन्. Prec.
उश्यान्. Parts. Pres. उश्न्. Indef. उशित,
वश्त्वा, प्रोश्य. Passive उश्यते.

विच्छ्—श्, *go*. Present विच्छति and विच्छायति. Perf.
विविच्छ विच्छायामास. Fut. विच्छिता विच्छायिता.
Indef. अविच्छोन्, अविच्छायीन्. Frequent. Dep.
वेविच्छ्यते; Act. वेवेष्टि, वेवेच्छि, वेविच्छीति.

विद्—ल, *understand*. Present 3. वेत्ति वेद्, वित्तः
विदतुः, विदन्ति विदुः; 2. वेत्ति वेत्थ, वित्थः विदथुः,
वित्थ, विद्; 1. वेद्मि वेद्, विद्वः विद्व, विद्वः
विद्व. Imperf. 3. अवेत्, अवित्तां, अविदन् and
अविदुः; 2. अवेत् and अवेः; Imper. वेत्तु and
विदां करोतु. Perf. विवेद्, विदामास. Parts.
Pres. विदन्; Perf. विविद्वस्, विद्वस्. Ind.
विदित, विदित्वा. With सं when Intransi-
tive संविदते; Opt. verb, विविदिषति.

शी—ड, ल, *lie down*. Pres. 3. शेते, श्याते, शेरते; 2. शेधे, श्याथे, शेध्वे; 1. श्ये, शेवहि, शेमहि. Perf. शिश्ये, शिष्याते, शिष्यिरे. Fut. श्यिता. Ind. अशयिष्ट, &c. Freq. verb, Dep. शाशय्यते; Act. शेशेति, शेशयीति.

श्वि—इ-र, ऐ, ओ, *increase*. Pres. श्वयति. Perf. शिश्वाय, शिश्वयतुः, शिश्वयुः; and शुशव, शुशवतुः, शुशवुः, &c. Fut. श्वयिता. Indef. अश्वयीत्, अशिश्वयत्, and अश्वत्. Prec. शूयान्. Pass. शूयते. Part. Pres. श्वयन्; Perf. शिश्विस्, शुशवस्; Fut. श्विय; Indef. श्रित्. Causal, Opt. शिश्वाययिषति or शुश्वावयिषति. Frequent. Dep. शेश्वीयते and शेशयते; Act. शेश्वेति and शेशेति.

हन्—ल, औ, *strike, kill*. Pres. हन्ति, हतः, घ्नन्ति; 2. हंसि, &c. Imperf. अहन्, अहतां, अघ्नन्. Imper. हन्तु, हतां, घ्नन्तु; 2. जहि, &c. Perf. जघान, जघ्नतुः, जघ्नुः; 2. जघनिय, जघन्य, &c. 1st Fut. हन्ता; 2d Fut. हनिष्यति. Indef. अवधीत्. Prec. वध्यान्. Pass. हन्यते. Perf. जघ्ने. Fut. हन्ता and घानिता. Ind. अवधि अघानि. Part. Pres. घन्, घानंघानं, घेलिम; Perf. जघ्निवस्, जघन्वस्; Fem. जघ्नुषी. Perf. Passive जघ्नान; Ind. हत, हत्वा. Caus. verb घानयति. Opt. verb जिघांसति. Frequent. Dep. जंघन्यते; जेघ्नीयते. Act. जंघन्ति, जंघनीति. With आ, when Intransitive or Reflective, it is used in the Middle; as, आहते, *he is ill*; उर आहते, *he smites his own breast*. Ind. आहत, अबधिष्ट or अघानिष्ट.

CHAPTER V.

OF ADVERBS.

Adverbs, though very numerous, may be all arranged under the following classes :—

1st. Of Number: as, एकदा, *once*. द्विस्, *twice*. त्रिस्, *thrice*. चतुस्, *four times*. All other words take क्त्वस्; as, पञ्चक्त्वस्, *five times*, &c. कतिक्त्वस्, *how many times?* गणक्त्वस्, *many times*.

2ndly. Of Order: as, प्रथमतः, *first*; द्वितीयतः, *secondly*; and so on, by adding तः to the ordinal numbers.

3rdly. Of Distribution. These are formed by धा; as, चतुर्धा *of four kinds*, शतधा *of a hundred sorts*. एक *one*, makes एकधा and ऐक्यं; द्वि *two*, द्विधा, द्वेधा, द्वैधं; त्रि *three*, त्रिधा, त्रेधा, त्रैधं; षष् *six*, षोडा and षोडधा.

4thly. Of Time: as, अद्य, *to-day*. अद्युना, इदानीं, एतर्हि, सम्प्रति, *now*. कल्य, परेद्यवि, श्वस्, *to-morrow*. कदा, कर्हि, *when?* कदाचित्, कदाचन, *sometimes*. तदा, तर्हि, तदानीं, *then*. यदा, यर्हि, *when*.

चिरस्, चिरं, चिरञ्चु, चिररात्राय, *a long time, long since*. दिवा, अह्नाय, *by day*. दोषा, नक्तं, रात्रौ, *at night*. प्रातर्, प्रगे, *in the morning*. परश्चः, *the day after to-morrow*. पयत्, *last year*. परारि, *year before last*. पुरा, पुरस्तात्, *before*. पश्चात्, *afterwards*. पूर्वद्युस्, क्षस्, *yesterday*. प्रेत्य, अमुत्र, *hereafter*. सकृत्, युगपत्, एकपदे, प्रवाहिका, प्रवाहूकं, *at once, at the same time*. सद्यस्, सपदि, साम्प्रतं, *at that or the present time*. सदा, सना, सर्वदा, *always*. सनत्, सनात्, सततं, सन्ततं, अनारतं, अविरतं, अनवरतं, अश्रान्तं, अजस्रं, नित्यं, अनिशं, णश्चत्, *constantly, perpetually*.

Some others are formed by दा and द्युः; as, अन्यदा, *at another time*. अन्येद्युः, *on another day*.

5thly. *Of Place*: as. अत्र, इह, *here*. अतः, इतः, *hence*. इतस्ततः, *here and there*. क, कुत्र, कुह, *where?* कुतः, *whence?* कचित्, *somewhere*. तत्र, *there*. यत्र, *where*. अग्रे, अग्रतः, गोचरे, पुरः, पुरतः, प्राक्, प्रत्यक्ष, *before*. अर्वाक्, *behind*. अन्तर, अन्तरा, अन्तरे, *within*. अवस्, वहिस्, *without*. उच्चैः, *above*. नीचैः, *below*. पुरा, समा, *near*. विष्वक्, *everywhere*. समन्ततः, *on all sides*.

Several others are formed by त्रः as, अन्यत्र, *in another place*. बहुत्र, *in many places*. सर्वत्र, *in every place*.

6thly. *Of Manner or Quality* : as, इति, इत्थं, एवं, *thus*. उपांशु, *secretly, imperceptibly*. कुपत्, कुषत्, परं, शुभं, सुष्ठु, *excellently*. तिरस्, तिर्यक्, साचि, *crookedly*. दिष्ट्या, समुप, जेषं, *gladly, luckily*. दुष्टु, युक्, युत्, *badly*. धुक्, *expiringly*. नवरं, *only*. नाना, हिरुक्, *variously*. पुनः, पुनर्वारं, वारं, वारंवारं, मुहुः, मुहूः, भूयः, अभीक्ष्णं, *again, repeatedly*. पृथक्, *separately*. प्रभृति, &c. प्रायः, *almost*. मिथः, *together*. मिथ्या, मृषा, *falsely*. मौनं, तूष्णीं, तूष्णीकां, *silently*. वृथा, मुधा, अलं, *in vain*. शीघ्रं, त्वरितं, द्रुतं, तूर्णं, क्षिप्रं, सत्वरं, चपलं, अलम्बितं, माटिति, द्राक्, अरं, लघु, आशु, संक्षु, *quickly*. शनैः, *slowly*. सत्यं, ऋष्टक्, अञ्जसा, अद्वा, *truly*. प्रसद्य, सहसा, *unexpectedly*.

Adjectives in the neuter gender are frequently used as adverbs of quality ; as, विविधं, *variously*. बलवत्, *powerfully*.

Some are formed by तः and था ; as, यत्नतः, *diligently*. सर्वथा, *in all respects*.

7thly. *Of Quantity* : as, अति, अतीव, अतिशय, अत्यर्थ, अतिमात्र, तीव्र, गाढ, भरं, भाढं, भूरि, भृश, अत्यन्त, *much, exceedingly*. ईषत्, किञ्चित्, मनाक्, *little*. कुवित्, विषु, *much*. प्रचूर्, प्रभूत, अलं, *enough*. शैथिल्य, *less*. सामि, *half*.

Some are formed by श् ; as, द्विश्, *by twos*. अल्पश्, *by few*. कतिश्, *how much?* तावच्छ्, *so much or many, &c.*

8thly. *Of Doubt* : as, आह, उताहो, किमुत्, यदा, *but, suppose that*. नुव, *perhaps*. नेत्, नोचेत्, तै, द्वै, तै, *if not, perhaps not*.

9thly. *Of Affirmation* : as, अवश्यं, किल, किङ्किल, खलु, *indeed, really*. आम, आम्, *yes*. नितान्तं, सत्यं, *truly*. नाम, *evidently, possibly*. ह is an expletive.

10thly. *Of Negation* : as, न, ना, नो, नञ्, नह, नहि, *no, not*. मा, मां, मालं, मास्म, are prohibitive ; as *do not, forbear*. अ, or अन before a vowel, signifies *not, less, without* ; as, अकारणं, *without cause*. अनुचितं, *improperly*.

11thly. *Of Interrogation* : as, किं, कथं, किनु, किमत्, किमुह, कच्चित्, त्वत्, यत्, *how, what?* अनु, उत्, कि, किनु, नु, ननु, नूनं, व, वा, वत्, खित्, हुं, are used to denote *earnestness of enquiring*. क is an expletive.

12thly. *Of Comparison* : as, इव, एव, व, *as, like*. कथा, *how?* तथा, *so*. यथा, *as*. यावत्, *as much or long*. तावत्, *so much or long*. किंपुनः, *how much rather*.

Any word may become an adverb of comparison by the addition of वत्; as, लोद्धवत्, *like a clod*. मूर्खवत्, *like a fool*. राजवत्, *like a king*.

Some adjectives relating to time and place are used adverbially, and admit of several inflections; as, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, *long ago*. दूरं, दूरेण, दूरात्, दूरे, *at a distance, &c.*

CHAPTER VI.

OF PREPOSITIONS.

Prepositions may be divided into two sorts, Inseparable and Separable; or they may be called Prepositions and Postpositions.

I. INSEPARABLE.

Simple meaning.	Meaning in composition.		
अति beyond,	excess;	as, शक्तिता power,	अतिशक्तिता great power.
अधि over,	possession;	— भू be,	अधिभू an owner.
अनु after,	sequence;	— चर् move,	अनुचर a follower.
अप un, de,	opposition;	— राध् effect,	अपराध defect, sin.
अपि to,	addition;	— धर hold,	अपिधान conception.
अभि towards,	tendency;	— योग junction,	अभियोग onset.
अत्र from,	ablation;	— गीत celebrated,	अवगीत detested.
आ unto,	extension;	— भोग enjoyment,	आभोग repletion.
उत् up,	elevation;	— णम् bow,	उन्नति elevation.
उप near,	diminution;	— र्पति husband,	उपर्यपति a paramour.
दुर् far,	deterioration;	— गति state,	दुर्गति hell.

I. INSEPARABLE,—Continued.

Simple meaning.	Meaning in composition.		
नि into,	completeness; as, गद् articulate,	निगद्	discourse.
निर् out,	freedom; — वात् wind,	निर्वात्	calm.
परा far,	accession; — क्रम् step,	पराक्रम	power.
परि round,	fulness; — बह् flow,	परिवाह	inundation.
प्र forth,	progression; — स्था stand,	प्रस्थान	march.
प्रति re,	reiteration; — ध्वन् sound,	प्रतिध्वान	echo.
वि in,	vicissitude; — क्री buy,	विक्रय	barter.
सं with,	conjunction; — गम् go,	सङ्गम	union.
सु well,	superiority; — क्त done,	सुक्तेत	virtue.



II. *SEPARABLE*.

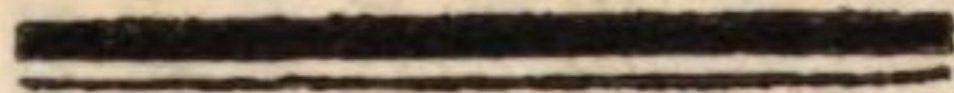
The Separable prepositions are generally taken from adjectives or adverbs ; as, समोप, *near*. अग्रतः or अग्रे, *before*, &c.

The following, in accommodation to the Syntax, may be thus arranged :—

1. अधि, *in*. अधोऽधः, *beneath*. अन्तरा, *between*. अन्तरेण, *without, except*. अभितः, *opposite to*. उपर, उपरि, उपर्युपरि, *over*. उभयतः, *on both sides*. परितः, *about* ; and सर्वतः, *all round*.

2. सह, सार्धे, साकं, समं, सत्रासमं, *with*.

3. आरात्, *near*. ऋते, *except*. कृते, *for*. अधः, *below*. वहिस्, *without* ; and विना, *besides, except*.



CHAPTER VII.

OF CONJUNCTIONS.



Conjunctions are of two kinds, the Copulative and the Disjunctive.

1. Copulative : च, *and* ; तु, अपि, अपितु, *and*, *also* ; चेत्, यदि, डित्, उत, चित्, *if* ; तदा, *then* ; अथ, *now, then, therefore* ; यत्, यतः, *wherefore* ; तत्, ततः, *therefore*. अन्यच्च, अपिच, किञ्च, परच्च, and अपरच्च, *again, moreover* ; are used before quotations. हि and sometimes च and तु are used as expletives.

2. Disjunctive : तु, किन्तु, *but* ; इव, एव, वै, व, *as, even as* ; यद्यपि, *although* ; तथापि, तथाहि, *yet* ; वा, अथवा, किम्वा, *or* ; नच, नतु, *nor* ; नवा, *or not* ; नकिम्, नाकिम्, नकिर्, नाकिर्, माकिम्, माकिर्, *except* ; यदिवा, *or otherwise*. व and वै are sometimes used as expletives.

CHAPTER VIII.

OF INTERJECTIONS.

Interjections are of various kinds.

अङ्ग, अये, अहो, अहोवत्, उ, ओ, औ, ए, ऐ, हे, है, are used in respectful addresses; हं, हो, हेहै, होहौ in common ones; पाट, प्याट्, and भोः in both.

अरे, ऋ, रे, रै, are expressive of *contempt*; अये, हुं, of *recollection*; आये of *affection*; इ, ई, of *regret*; उ and हं of *anger*; ऊ of *commencement*; मममम, वापुवापु, सकट, of *surprise*; ह्हिहि of *laughter*; ह्हहह of *gladness*.

वषट्, वौषट्, औषट्, are used in common offerings to the gods; स्वाहा is used in offering clarified butter; स्वधा when offering to the manes. अयि, सुष्ठु, *oh brave!* अहह, *wonderful!* *sad!* आः, *yes contemptuously*; हा *yes angrily*; धिक्, *woe! curse on it!* नीदैः, *hush!* नाम, पश्य, पश्यत, *see! behold!* वत्, *alas! see!* स्वस्ति, *health!* हो, *surprising!* *lo!* हन्त, *ah!*

CHAPTER IX.

OF DERIVATIVE WORDS.

Derivative words are principally of three kinds, viz. Nouns, Adjectives, and Verbs.

The Verbs have been already considered, it remains therefore to treat only of Nouns and Adjectives.

SECTION I.

O F N O U N S.

Derivative Nouns may be divided into eight sorts; Patronymics, Gentiles, Amplificatives, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

PATRONYMICS.

Patronymics are formed from the original word by lengthening the first syllable of it by *vridhdy*; as, शिव, शैव, a descendant of *Shê-vă*; गोतम, गौतम, a descendant of *Gôtumă*.

To some words a termination is added, and the final letter dropped or changed. The terminations used are, आयन, आयनि, आयन्य, आर, इ, इक, ईय, उर, एय, एर, ऐर, कि, नेय, य. As, नड, नाडायन, *a descendant of Nūdā*; तिक, तैकायनि, *of Tēkā*; कुञ्ज, कौञ्जायन्य, *of Kūnjā*; गोधा, गौधार, *of a guana*; दशरथ, दाशरथि, *of Dūshūrūthā*; रेवती, रैवतिक, *of Raivūlee*; आह, आत्रेय, *of a brother*; सम्माह, साम्मातुर, *of a good mother*; अत्रि, आत्रेय, *of Atry*; नट, नाटेर, *of a courtesan*; चटका, चाटकैर, *of a sparrow*; व्यास, वैयासकि, *of Vyās*; कल्याणी, कल्याणिनेय, *of a happy woman*; गर्ग, गार्ग्य, *of Gūrgā*.

A final ङ is changed to अव; as, यदु—यादव, *a descendant of Yūdū*; बाहु, बाह्वि, *of Vāhū*. A final vowel or न is dropped, when एय follows; as, गंगा, गंगेय, *an offspring of Gīngā*; राजन्, राजेय, *of a king*.

Compounds ending with भग, हृद्, सिन्धु, and a few others, have the vowel lengthened in both parts; as, सुभग, सौभागिनेय, *of a fortunate woman*, &c. In the plural number, the affixes are dropped; as, गार्ग्यः, plural गार्गाः, &c.

पुमस्, *a male*, makes पौस्त; स्त्री, *a woman*, स्त्रैण; त्रिवेणी, *a woman having three locks of hair*, त्रैवण; कन्या, *a daughter*, कानीन; परस्त्री, *another man's wife*, पारश्व; विश्रवस्, *Vishrāvās*, विश्रवण and रवण.

GENTILES.

Gentiles are formed in the same manner as the above, by lengthening the first syllable of the words, and sometimes adding ईन्, ईय, एय, or य ; as, पुर, पौर, *a citizen* ; मिथिल, मैथिल, *a man of Mithêlă* ; मगध, मागधिन्, *of Mûgûdhă* ; शलातुर, शलातुरीय, *of Shûlâtûră* ; तुदो, तौदेय, *of Tûdee* ; शण्डिक, शाण्डिक्य, *of Shûndêkă*.

Some compounds have the first syllable of the last part of the word lengthened; as, सुपञ्चाल, सुपाञ्चाल, *of Sûpunchâlă*.

AMPLIFICATIVES.

Amplificatives or Collectives are formed by lengthening the first syllable of the word by *vriddhy*. With the affixes इनी, ता, ल, or या, the first syllable of the word is not lengthened ; with इक, क, एय, or य, it is. As, क्षेत्र, क्षेत्र, *a number of fields*. पद्म, पद्मिनो, *a collection of lotuses*. जन, जनता, *a multitude*. गीर्, गीस्व, *verbosity*. तृण, तृण्या, *much grass*. आपूप, आपूपिक, *many loaves*. उक्षन्, औक्षक, *a herd of bulls*. पुरुष, पौरुषेय, *many men*. केश, कैश्य, *much hair*.

गोयुग is added for *two cattle*, and षड्गव, for *six*; as, गोगोयुग, *a pair of cows*; गोषड्गव, *six cows*. अवि makes अविकट, *a flock of sheep*, and अविपट, *the spreading of sheep*. अश्व, आश्व and अश्वीय, *many horses*. अहन्, अहीन, *many days*. गो, गोत्रा, *a herd of cows*. पर्शु, पार्श्व, *many ribs*. युवती, यौवन, and यौवन, *many young women*. रथ, रथकड्या, *many chariots*.

DIMINUTIVES.

Diminutives are formed by the addition of क, कल्प, तर, तरी, देश्य, देशीय, पाण, or र; as, वृक्ष, वृक्षक, *a small tree*. कवि, कविकल्प, *a poetaster*. अश्व, अश्वतर, *a mule*. कासू, कासूतरी, *a small sort of weapon*. विद्वस्, विद्वद्देश्य, or विद्वद्देशीय, *an ideot*. भिषक्, भिषक्पाण, *a poor doctor*. कुटी, कुटीर, *a poor hut*.

Compound names with इक, इल, and इय sometimes drop one of their component parts; as, देवदत्त; देवदत्तक, देविक, देविल, देविय; or दत्तिक, दत्तिल, दत्तिय, *Poor Daivūddittā*.

ABSTRACTS.

Abstracts are generally formed from Adjectives by the addition of ता, त्व, इमन्, or य. Sometimes they are formed by simply length-

ening the first syllable of the word; or by adding to it य, एय, or क after it is lengthened. As, दीर्घ, दीर्घता, *length*. मनुष्य, मनुष्यत्व, *manhood*. शुक्ल, शुक्लिमन्, *whiteness*. दूत, दूत्य, *a message*. क्षुद्र, क्षौद्र, *littleness*. मधुर, माधुर्य, *sweetness*. ज्ञाति, ज्ञातेय, *relationship*. वृद्ध, वार्द्धक, *increase*.

When इमन् is added, a final उ is dropped; when the first syllable of the word is lengthened, it is changed to अव. As, मृदु, मृदिमन्, *mildness*. पटु, पाटव, *skilfulness*.

Compounds which relate to a particular office are formed by ईय and इका; as, मित्रावरुणीय, *the priesthood of the Sun and Neptune*. शैष्योपाध्यायिका, *the scholarship and teachership*.

अर्हन् makes आर्हन्त्य and आर्हन्ती, *piety*. पुमस्, पुंस् and पौस्, *manliness*. स्त्री, स्त्रीत्व and स्त्रैण, *effeminacy*. स्तेन, स्तेन्य and स्तेय, *theft*.

VERBALS.

Verbals are such as are formed from verbal roots, and signify either the simple act of the original word, or that by which the act may be accomplished.

The affixes used for words of this description are numerous.

The following are the principal ones:—

अक	as	कन्	कनक	gold.
अङ्ग	—	तृ	तरङ्ग	a wave.
अन	—	लोच्	लोचन	the eye.
अना	—	विद्	वेदना	sensation.
अम	—	धृ	धर्म	virtue.
अल	—	मण्ड्	मण्डल	an orb.
अस्	—	वच्	वचस्	a word.
आ	—	कथ	कथा	a word.
आल	—	कुण्	कुणाल	a country.
इत्	—	तड्	तडित्	lightning.
इत्र	—	धू	धवित्र	a fan.
इर	—	मुद्	मुदिर	a cloud.
इरा	—	मद्	मदिरा	wine.
इल	—	अन्	अनिल	air.
इष्	—	अर्च्	अर्चिष्	a flame.
उ	—	वह्	वाहु	the arm.
उर	—	विध्	विधुर	separation.
उस्	—	धन्	धनुस्	a bow.
ऊ	—	बध्	बधू	a woman.
ग	—	खड्	खड्ग	a sword.
ड	—	दम्	दण्ड	a rod.
त्र	—	श्रु	श्रोत्र	the ear.
ति	—	बुध्	बुद्धि	understanding.
तु	—	जन्	जन्तु	an animal.

त्या	as	कृ	कृत्या	<i>a deed.</i>
थ	—	कण्	कण्ठ	<i>the throat.</i>
न	—	षप्	खप्न	<i>a sleep.</i>
ना	—	याच्	याज्या	<i>a petition.</i>
नि	—	गृ	गोर्णि	<i>a gulp.</i>
नु	—	भा	भानु	<i>the sun.</i>
म	—	युध्	युध्म	<i>war.</i>
मन्	—	वृ	वर्म्मन्	<i>armour.</i>
या	—	व्रज्	व्रज्या	<i>a roaming.</i>
र	—	छिद्	छिद्र	<i>a hole.</i>

Verbs with the characteristic टु, form nouns meaning the simple act, by अथु; those with the characteristic घ by आ. As, वेप—टु, वेपथु, *a trembling*; भिद्—घ, भिद्दा, *a perforation*.

Some nouns formed from verbal roots have the penultimate or final letter, or both of them, changed, sometimes with removed, and sometimes with a termination affixed; as, दिव्, देव, *a god*, देवता, *a divinity*. इन्ध्, एध or एधस्, *fuel*. कृ, कर, *a hand*, कारण, *a cause*. भज्, भाग, *a part*, भाग्य, *luck*.

DENOMINATIVES.

Denominatives or Nouns of Agency are formed from verbal roots by the affixes अक, अन, इक, इन्, उ, उर, ऊ, ऊक, तु, and तृ.

As, अंश्, अंश्क, *a partner*. नन्द्, नन्दन, *a son*.
 क्री, क्रयिक, *a buyer*. ग्रह्, ग्राहिन्, *a receiver*.
 बन्ध्, बन्धु, *a friend*. कुक्, कुकुर, *a dog*. नृत्, नृतू,
a dancer. भल्, भल्लूक OR भाल्लूक, *a bear*. गम्,
 गन्तु, *a traveller*. कृ, कर्तृ OR कारक, *a doer*.

Two nouns, or a noun and verbal adjective, are of-
 ten used to form nouns of agency ; as, भू-पति or
 भू-पाल, भू-धर, भू-धार, भू-भुज, भूमि-प, *a king*.

There are many Nouns derived from other
 words which cannot be classed under any
 particular denomination, and which may
 therefore be called Miscellaneous ; as, मृद् ;
 मृत्ता, मृत्ता OR मृत्तिका, *earth, soil*. वृहत् ; वृहत्तिका,
a large sheet. अधः, अध्वन्, *a way or road*.
 उप, उपपत्त्या, *the foot of a mountain, &c.*

A few words lengthen their final vowel and add आवनी,
 to signify *place* ; as, अमर, अमरावनी, *the immortal place*,
heaven. धूमावनी, *a smoky place*.

To the names of animals गोष्ठ is added ; as, गोगोष्ठ, *a*
cow house or yard.

SECTION II.

OF ADJECTIVES.

Derivative Adjectives are of two kinds, viz. those formed from verbs, and those formed from nouns, &c.; the former are like English Participles ending with *ing*, and the latter like Adjectives ending with *y*, *ly*, *full*, *ent*, *able*, *ate*, *ous*, *some*, &c.

The following are the principal affixes used in their formation.

1st—Those formed from Verbs.

अक,	as	रु	सरक	<i>going</i> .
अन्त,	—	जि	जयन्त	<i>conquering</i> .
आक,	—	भिच्	भिच्चाक	<i>begging</i> .
आनक,	—	भी	भयानक	<i>terrifying</i> .
आय्य,	—	श्रु	श्रवाय्य	<i>hearing</i> .
आरु,	—	वन्द्	वन्दारु	<i>flattering</i> .
आलु,	—	शी	शयालु	<i>sleeping</i> .
इ,	—	दद्	ददि	<i>giving</i> .
इत्तु,	—	मदि	मदयित्तु	<i>inebriating</i> .
इष्णु,	—	बह्	सहिष्णु	<i>bearing</i> .
उ,	—	आशन्स्	आशंसु	<i>praising</i> .
उर,	—	क्विद्	क्विदुर	<i>cutting</i> .
उक	—	जागृ	जागरूक	<i>awaking</i> .
त्वर	—	इ	इत्वर	<i>going</i> .

नज्,	as	धृष्	धृष्णज्	<i>daring.</i>
नु,	—	क्षिप्	क्षिप्नु	<i>throwing.</i>
मर,	—	स्र	स्रमर	<i>moving.</i>
र,	—	दीप्	दिप्र	<i>shining.</i>
रु,	—	षद्	सद्गु	<i>grieving.</i>
वर,	—	कस्	कस्वर	<i>moving.</i>
वि,	—	गृ	गोर्वि	<i>swallowing.</i>
खु	—	म्लै	म्लाखु	<i>wearying.</i>
—	—	क्षि,	क्षेष्णु	<i>decaying.</i>

2nd—Those formed from Nouns, &c.

इक,	as	गर्त्त	गर्त्तिक	<i>full of holes.</i>
इन्,	—	ज्ञान	ज्ञानिन्	<i>wise.</i>
इन,	—	कठ्	कठिन,	<i>hard, cruel.</i>
इम,	—	अन्त	अन्तिम	<i>last.</i>
इय,	—	क्षेत्र	क्षेत्रिय	<i>belonging to a field.</i>
इर,	—	मेधा	मेधिर	<i>apt.</i>
इल,	—	विष	विषिल	<i>poisonous.</i>
ईन,	—	कुल	कुलीन	<i>honourable.</i>
ईमस,	—	मल	मलीमस	<i>dirty.</i>
ईय,	—	नरक	नरकीय	<i>hell-deserving.</i>
उक,	—	वृष	वर्षुक	<i>rainy.</i>
उल,	—	बल	बलूल	<i>powerful.</i>
एय,	—	सखि	साखेय	<i>friendly.</i>

एयक,	as	पुष्कल	पौष्कलेयक	<i>multitudinous.</i>
ओर,	—	कठ्	कठोर	<i>hard.</i>
क,	—	नील	नीलक	<i>blue.</i>
कीय,	—	जन	जनकीय	<i>human.</i>
ठ,	—	कर्म	कर्मठ	<i>diligent.</i>
ति,	—	शं	शंति	<i>fortunate.</i>
न,	—	श्लेष्मन्	श्लेष्मण	<i>phlegmatic.</i>
भ,	—	बलि	बलिभ	<i>wrinkly.</i>
म,	—	भी	भीम	<i>terrific.</i>
मय,	—	पाप	पापमय	<i>sinful.</i>
य,	—	तुल	तुल्य	<i>like.</i>
ल,	—	शीत	शीतल	<i>cold.</i>
लु,	—	दया	दयालु	<i>compassionate.</i>
लुक,	—	भी	भीलुक	<i>timid.</i>
व,	—	केश	केशव	<i>hairy.</i>
वत्,	—	अर्थ	अर्थवत्	<i>rich.</i>
वल,	—	नड	नडल	<i>reedy.</i>
विन्,	—	तेजस्	तेजस्विन्	<i>glorious.</i>
श,	—	रोमन्	रोमश	<i>hairy.</i>
शील,	—	कर्म	कर्मशील	<i>diligent.</i>
शालिन्	—	कर्म	कर्मशालिन्	<i>do.</i>
स्,	—	तृण	तृणस्	<i>grassy.</i>

Some words only lengthen the first syllable, and some take an affix after it is lengthened; as, वध्, व्याध्, *killing*; दु, दव and दाव, *repenting*; समुद्र, सामुद्र, *maritime*; कर्दम, कार्दम and कार्दमिक, *muddy*.

Roots with the characteristic ज lengthen the first syllable; those with ड add त्रिम; as, ज्वल्, ज्वाल, or ज्वल, *burning*; कृ, कृत्रिम, *factitious*.

दघ्न, द्ययस्, and मात्र are added to words to signify dimension; as, जानुदघ्न or जानुद्ययस्, *up to the knees, knee deep*; गजमात्र, *a yard high*.

CHAPTER X.

OF COMPOUND WORDS.

There are four principal divisions of Compound Words, viz. Nouns, Adjectives, Verbs, and Adverbs.

The nouns and adjectives are the most numerous: they are formed by uniting two or more words together, and inflecting the last, as though the whole were one simple word.

SECTION I.

OF NOUNS.

There are three genera of Compound Nouns.

1st. Those which by two nouns form a compound dual, or by several a compound plural, of the same gender as the last word.

2ndly. Those which by two or more nouns form a collective one of the singular number, neuter gender.

3rdly. Those to which all words expressive of quality or circumstance are prefixed.

FIRST GENUS.

In compounds of this genus, the shortest words, those with the fewest or shortest vowels, those ending with इ or उ, and those which are first in order of time, situation, or rank, are commonly placed first*; as, स्त्रीपुंसौ, *the woman and the man*. मधुसर्पिषौ, *the honey and the clarified butter*. गतिनिवासौ, *the moving and the staying*. गुरुशिष्यौ, *the master and the scholar*. हेमन्तशिशिरवसन्ताः, *the cold, the dewy, and the spring seasons*. रूपरसगन्धस्पर्शाः, *the form, the taste, the smell, and the touch*.

Nouns ending with ऋ, when they mean persons related to each other by nature or similar professions, change the ऋ to आ; as, पितापुत्रौ, *the father and the son*. होतापोतानेष्टोद्गतारः, *the offerer, the purifier, the sprinkler, and the chanter*. Otherwise भोक्तृभोग्यौ, *the enjoyer and the enjoyment*.

When the names of two divinities are put together in the Vaidās, the last vowel of the first word is made long; as, मित्रावरुणौ, *the Sun and Neptune*.

* After the first word the position is optional.

When two words mean descendants from the same parent, or when one is masculine and the other feminine, the latter one is dropped, and the former put in the dual num. ; as, गार्ग्य and गार्ग्यायन make गार्ग्यौ, *the son and grandson of Gurgā*. हंस and हंसी make हंसौ, *the drake and the duck*.

आदि is added to nouns to signify *et cetera* ; as, जानिनामाश्रमादि, *cast, name, profession, &c.* Sometimes it means a definite number of things ; as, जन्मादि, *the creation, preservation, and destruction of the world*.

पितृ and मातृ make पितरौ, मातापितरौ or मातरपितरौ, *the father and the mother*. जाया and पति make जायापती, जम्पती, दम्पती, or भार्यापती, *the man and the wife*. श्वशुर and श्वश्रू make श्वशुरौ or श्वश्रुश्वशुरौ, *the father-in-law and mother-in-law*. अक्ष dice, अक्ष a myrobalan, and अक्ष a wheel, make अक्षाः. दिव्, before another word, becomes द्यावा; before पृथिवी, *the earth*, द्यावा or दिव; as, द्यावापृथिव्यौ or दिवपृथिव्यौ, *the heaven and the earth*.

SECOND GENUS.

When unity, opposition, or diminution of idea is conveyed ; when the words mean inanimate substances ; countries, towns, or rivers of different genders ; parts of an army or the body ; and when the last member ends with a letter of the च् class, द्, घ्, or ह्, the compound must be of the second genus ; as,

मांसशोणितं, *flesh and blood*. अहिनकुलं, *serpent and ichneumon*. तक्षायस्कारं, *carpenter and blacksmith*. यूकालिप्तं, *louse and nit*. श्वचाण्डालं, *dog and clown*. आराणस्त्रि, *awl and knife*. मथुरापाटलिपुत्रं, *Mūthūrā and Pātūly-pūtrā*. हस्त्यश्वं, *elephants and horses*. पाणिपादं, *hand and foot*. पादभुजं, *foot and arm*. वाक्त्विषं, *word and splendour*. पीठच्छत्रोपानहं, *stool, umbrella, and shoe*.

A few admit both forms; as, सुखदुःखं or सुखदुःखे, *pleasure and pain*; दधिघृतं or दधिघृते, *curdled milk and clarified butter*. उषस् becomes उषसा; as, उषसानकं, *dawn and night*. अहन् and रात्रि make अहोरात्रं, *day and night*.

THIRD GENUS.

Compounds of this genus are formed by uniting with the noun, words of almost every description. There are seven *species*, and they are formed in the following manner.

1st. By prefixing the Adjective; as, परमात्मन्, *a good spirit*. पञ्चमभार्या, *a fifth wife*. प्रथितपुरुष, *a renowned man*. दृढशक्क,

an old hare. दीर्घदण्ड, a long rod. उत्तमगृह, a good house.

महन्, prefixed to words, becomes महा. अहन्, पथिन्, राजन्, सखि, and in some cases अनस्, अयस्, अश्मन्, अक्षन्, नक्षन्, भूमि, ब्रह्मन्, राजि, वर्चस्, श्वन्, सक्थि, and सरस्, change their finals to अ. As, परमाह, *a fine day. महापथ, a high-way. महाराज, a great king. प्रियसख, a beloved friend. महानस, a large kitchen. वृद्धोक्ष, an old bull. कोटनक्ष, a free carpenter. महाब्रह्म, a great brāh-mūn. दीर्घरात्र, a long night. पूर्वसक्थि, the hinder part of the thigh.*

गो makes गव, and नौ नाव; as, परमगव, *a good cow; अर्द्धनाव, a half boat. ओतु and ओष्ठ have two forms; as, स्थूलोतु or स्थूलौतु, a fat cat. Numerals prefixed form collectives; as, त्रिसखं, three friends. पञ्चकर्म or पञ्चकर्मी, five works. अहन्, signifying a definite part of time, becomes अह्; as, पूर्वाह्, the forenoon. With एक it makes एकाहन्, one day.*

2nd. By prefixing another noun; as, कनकसूत्र, *a gold chain. पुण्यतीर्थ, a holy place. धर्मग्रन्थ, a holy book. व्याघ्रश्वन्, a tiger-like dog. धान्यार्थ, wealth consisting in grain. अश्वघास, the horse's grass. राजकुमार, the king's son. गुरुगृह, the preceptor's house.*

The word which qualifies the other is often placed last; as, कुमारमृदु, *a mild boy. भोज्योष्ण, hot food. पुरुष-व्याघ्र, a tiger of a man, viz. a brave man.*

The principal words admitting this position are उत्तम, *good*; कुशल, *happy*; कडार, *brown*; चपल, *fickle*; निपुण and पटु, *eminent*; पण्डित, *learned*; प्रिय, *beloved*; मृदु, *mild*; मनस्त्रिका, मचर्चिका, उद्भ, तल्लज, प्रकाण्ड, *distinguished*; इन्द्र, *Indrā*; ऋषभ, वृषभ, *a bull*; कमल, किशलय, पद्म, *a water-lily*; कुञ्जर, हस्तिन्, *an elephant*; चन्द्र, *the moon*; देव, *a god*; नाग, *a serpent*; पल्लव, *a shoot*; व्याघ्र, *a tiger*; and सिंह, *a lion*. As, नरोत्तम, *a good man*; अमान्यपटु, *an eminent counsellor*; ब्राह्मणप्रकाण्ड, *a distinguished brāhmūn*; मुखचन्द्र, *a moon-like (or handsome) face*.

In a few instances the position is optional; as, गौरविप्र or विप्रगौर, *a white brāhmūn*.

आसुति, कृषि, and दन्त with बल; विश्व, with नर, मित्र, राज्, and वसु; श्वन्, with कर्ण, कुर्द, दन्त, दंष्ट्रा; and several words forming proper names by वनि, वन, and गिरि; have their vowel long. As, आसुतीबल, *a distiller*; कृषीबल, *a husbandman*; दन्ताबल, *an elephant*; विश्वानर, *Vishwānūrā*; विश्वामित्र, *Vishwāmitrā*; विश्वाराज् or विश्वावसु, *God*; श्वकर्ण, *a dog's ear*; श्वकुर्द, *his knee*; श्वदन्त or श्वदंष्ट्रा, *his tooth*; शरावती, *the river Shūrāvūtee*. श्वन्, with पद and पुच्छ, has two forms; as, श्वपद or श्वापद, *a dog's foot*; श्वपुच्छ and श्वापुच्छ, *his tail*. इषिका and नूल make इषिकनूल, *the down of the writing reed*.

Words ending with ई and ऊ may be long or short; as, ग्रामणीपुत्र or ग्रामणिपुत्र, *a villager's son*.

In the words गिरिनगर, *a town on a hill*, and शरनिवेश or शरनिवास, *a quiver*, न is not changed to ण. Some

words admit either form ; as, व्रीहिवण or व्रीहिवन, *a rice field*.

ऋण, *a loan* ; वसन, *clothing* ; वत्सर, *a calf* ; वत्सर, *a year* ; दश, *ten* ; and कम्बल, *a blanket* ; are made long when followed by ऋण. As, ऋणार्ण, *the loan of a loan* ; कम्बलार्ण, *the loan of a blanket*. अक्ष and ऊहिणी make अक्षौहिणी, *a complete army* ; कुल and अटा, कुलटा, *a prostitute* ; मनस् and ईषा, मनीषा, *the understanding* ; लाङ्गल or हल, and ईश, लाङ्गलीश or हलीश, *the plough-handle* ; शक and अन्धु, शकन्धु, *a king's will*. गव and ईश, गवीश or गवेश ; with इन्द्र, गवेन्द्र, *lord of the herd* ; with अक्ष, *an eye*, गवाक्ष, *a window*.

When प follows अ, स is inserted ; as, वनस्पति, *lord of the wood*, (a species of fig-tree.)

3d. By prefixing a compound adjective or substantive ; as, अप्राप्तकालवचन, *an unseasonable word* ; रत्नावलीकिरणकर्बुरपर्यङ्क, *a couch variegated with rays of numerous pearls* ; धर्मारण्यसन्निहितवसुधा, *a spot near a sacred wood* ; अस्मदीयप्रधानामात्यपुत्र, *the son of our chief counsellor* ; सकलसुखसम्पत्तिवसति, *the receptacle of all happiness and wealth* ; हस्त्यश्वरथिहस्तोरुशिर, *the trunks of elephants, the haunches of horses, and the heads of charioteers*.*

* Literally, *the trunks, haunches, and heads of elephants, horses, and charioteers*.

4th. By prefixing a pronoun ; as, मत्पुस्तक or मदीयपुस्तक, *my book* ; अस्मद्भाषा or अस्मदीयभाषा, *our language* ; त्वद्वचन, *thy word* ; युष्मद्देश, *your country* ; तत्कर्म, *that work* ; यन्मूर्धन्, *whose head* ; किंराजन्, *what king ?* एतन्मनुष्य, *this man*. An adjective sometimes intervenes ; as, अस्मदीयप्रधानामात्य, *our chief counsellor*.

5th. By affixing a verbal root ; as, रात्रिचर or रात्रिचर, *night-wandering*, (a ghost) ; निषाकर, *night-acting*, (the moon) ; कुम्भकार, *pot-making*, (a potter) ; दण्डधर, *rod-holding*, (a king) ; कूलङ्घ or कूलमुद्गुज, *bank-destroying*, (a river) ; कुक्षिम्भरि, *side-filling*, (a glutton) ; कर्महत्, *a workman*.

When क, ख, प, or फ are preceded by ः, the word has two forms ; as, भाः and कर make भाःकर or भास्कर, *light-making*, (the sun.)

6th. By prefixing a preposition or adverb ; as, मा, *measure* ; अनुमान, *conjecture* ; अपमान or अवमान, *disgrace* ; अभिमान, *pride*, *self-confidence* ; निर्माण, *a creating* ; परिमाण, *a measure* ; प्रमाण, *a proof* ; प्रतिमान, *an image* ; सम्मान, *honor*. कुक्रिया or दुष्क्रिया, *a bad action* ; कापुरुष, *an insignificant man* ; ईषज्जल, *a little water*.

Before ण् bind, वृष् rain, हृष् kill, तन् enlarge, रुच् approve, or घृष् bear, the final vowel of any preposition or noun is made long. As, उपानह्, a shoe ; प्रावृष्, the rainy season.

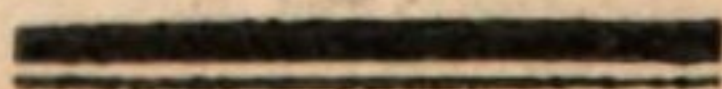
प्र with ऋण makes प्रार्ण, a large loan ; with ऊह, makes प्रौह, clear decision ; with एघ or एघ्य, प्रेष, प्रैघ, प्रैघ्य and प्रैघ्य, a servant. A preposition ending with इ or उ is long before काश् ; as, प्रतीकाश्, a comparison.

7th. By doubling the word, lengthening the last syllable of the former word, and inserting इ in the last syllable of the latter ; as, केशाकेशि, a pulling of each other's hair ; दण्डादण्डि, a fighting with sticks ; मुष्टामुष्टि or मुष्टीमुष्टि, boxing ; बाह्वाबाह्वि or बाहूबाह्वि, a scuffling.

When the word begins with a vowel, it is simply doubled ; as, असि, a scimitar ; अस्यसि, a fighting with scimitars.

When particular stress is laid on any word, it is not compounded ; as, कन्ययाशोक, grief on account of the lady ; परस्मैभाषा, a speech for another's good ; दास्याःपति, the husband of a slave girl.

In all other cases it depends on the pleasure of the writer, whether the nouns should be used in a simple or compound form.



SECTION II.

OF ADJECTIVES.

There are two genera of Compound Adjectives :—

1st. Those which admit of various combinations.

2ndly. Those which unite a simple or compound noun with a verbal adjective or passive participle.

FIRST GENUS.

Those which are combined in various ways. Of this genus, there are five species, which are formed in the following manner.

1st. By uniting two adjectives together; as, परमधार्मिक, *very pious*; महाजातीय, *of an excellent race*; सर्वश्वेत, *all white*; एकदा, *one or two*; त्रिपूर्व, *having three before*; मृदुशादल, *having tender grass*.

Sometimes two participles are used, and sometimes the same word is repeated; as, कृतापकृत, *done but done badly*; स्नाननुलिप्त, *bathed and then anointed*; चराचर, *travelling*; चलाचल, *wandering*; पतापत, *falling*; बहावद, *speaking*.

2. By uniting two substantives ; as, चन्द्रशेखर, *moon-crested*; उष्ट्रमुख, *camel-faced*; क्षौमवासस्, *clothed in silk*; सुवर्णालङ्कार, *adorned with gold*; सिंहस्कन्ध, *having shoulders like a lion*; शूलपाणि, *having a spear in the hand*.

Some adjectives of this species are equivalent to two nouns placed in apposition ; as, मन्थरावाक्यनोयोधं वरदानमहाह्रदं कैकेयीनिम्बयग्राहं, (*a sea of grief*) *the waters of which are the words of Mūnthūrā, the bed of which is the giving of the promised boon, and the crocodile of which is the fatal resolution of Koikaiyee.*

A final न in the first part of the word is dropped, and an initial one in the second part is not changed to ण* ; as, हस्तिपाद्, *elephant-footed* ; ताम्रनख, *copper-colour-nailed*.

In words of comparison पाद् generally becomes पाद् ; as, व्याघ्रपाद्, *tiger-footed*, &c. दन्त sometimes admits of two forms ; as, वृषदन्त or वृषदन्, *bull-toothed*. अक्षि becomes अक्ष ; as, राजीवाक्ष, *lotus-eyed*. जाया becomes जानि, and घनुस् has two forms ; as, युवजानि, *having a young wife*; पुष्पघनुस् or पुष्पघनन्, *having a bow of flowers*. सीम and अन्त make सीमन्त, *having the hair over the temples*.

A numeral may be added to the first noun ; as, पञ्चगवधन, *having the wealth of five cows*.

* When the two words form compound proper names, the न is changed.

3rd. By prefixing a simple or compound adjective to a noun, and making a final long vowel short ; as, कालतनु, *having a black body* ; महाबल, *having great power* ; पीताम्बर, *wearing yellow clothes* ; नीलोज्ज्वलवपुस्, *having a blue shining body* ; वामतनूभार्य्य, *having a beautiful wife* ; सुपरिश्रान्तवाहन, *having his team quite tired* ; श्रान्ताकुलितचेतन, *having the mind perplexed and distracted* ; वसुधासक्तनयन, *having the eyes stedfastly fixed on the ground* ; अनधिगतशास्त्र, *not knowing the shāstrās*.

In many instances the feminine termination is retained in the first part of the compound; as, षष्ठीभार्य्य, *having the sixth wife*; रसिकाभार्य्य, *having a jocose wife*; सुकेशीभार्य्य, *having a wife with fine hair*; कल्याणीप्रिय, *having a pleasing wife*, &c.

Compounds with several vowels in the first member affix इक् ; as, द्वादशरूपिक, *acting in a dozen ways*.

Words with ई or ऊ, add क् ; as, बहुनदीक, *having many rivers*. चौरभ्रातृक, *having a thief of a brother*. Sometimes three nouns are put together, and इक् is added; as, अनिशस्त्रप्रमाणिक, *having evidence from the Vaidās and Shāstrās*.

उरस्, *the breast*; उपानह्, *a shoe*; दधि, *curds*; मधु, *honey*; शालि, *rice*; सर्पिस्, *clarified butter*; also नै, *a*

boat; अनडुह्, a bull; पयस्, milk; पुमस्, a male, and लक्ष्मी, fortune, when they mean only one thing, affix क. As, व्युठोरक्क, having a full chest; लब्धनौक, having obtained a boat; otherwise द्विनौ, having two boats. Some have two forms; as, बहुमाल or बहुमालक, having many necklaces. Compounds relating to the members of the body do not affix क; as, महाहस्त, having a large hand. If the last word ends with इन् the feminine is formed by इक; as, बहुवाग्मिन्, fem. बहुवाग्मिका, very eloquent.

The final of any word preceding कर्ण must be long, except अष्टन्, eight; पञ्चन्, five; हृष्ट, pleased; छिन्न, cut; भिन्न, separated; as, द्विगुणकर्ण, having ears as long again as common. अष्टन्, eight, followed by वक्र, a bend; पाद्, a foot; वंघुर, uneven; गो, a cow, and कपाल, a tile, must be long; as, अष्टावक्र, having eight bends; अष्टागव, having eight oxen. षष् and दन् make षोडन्, six-toothed; बहु and सेतु, बहुसेतु, having many bridges.

When a numeral is added, the word frequently signifies worth or measure; as, पञ्चगु, worth five cows; पञ्चकपाल, measuring five cups. पुरुष, in the fem. has two forms; as, द्विपुरुषा or द्विपुरुषी, of two men's height. पूर्व, east, and पश्चिम, west, with मुख, the face, have two forms; as, पूर्वामुख or पूर्वमुख, eastward.

मूर्धन् with द्वि or त्रि makes द्विमूर्ध, having two heads. अङ्गुलि, relating to measure, and सक्थि, relating to the body, when the last members of the compound, change इ to अ; as, पञ्चाङ्गुल, measuring five fingers; दीर्घसक्थि,

long thighed. कोकुद् with त्रि and when relating to age drops its final अ ; as त्रिकोकुद्, *having three humps.* पतन् and अञ्जलि make पतञ्जलि, *standing with joined hands.* शर and अङ्ग make शरङ्ग, *having a beautiful body.*

4th. By prefixing a simple or compound noun to an adjective ; as, प्रमाणकुशल, *expert in proofs* ; कल्लोललोल, *rolling like a wave* ; पष्करपत्रतोयतरल, *as unsteady as water on the leaf of a lotus* ; मेघवितानमध्यविलसत्सौदामिनीचञ्चल, *fickle as the lightnings playing in the midst of the clouds* ; धान्तपतङ्गपक्षपवनयालोलदीपाङ्कुरछायाचञ्चल, *fickle as the shadow proceeding from a lamp agitated by the wings of an infatuated fly.*

To adjectives of this kind वन् may be prefixed ; as, नलिनीदलगतजलवन्तरल, *unsteady as water on the leaf of the lotus* ; वायुविघट्टिताभ्रपटलीच्छिन्नान्धुवद्भङ्गुर, *unsettled as the scattered water of the clouds driven by the wind.*

5th. By prefixing an indeclinable word to a noun, &c. as, अज्ञान, *foolish* ; अनङ्ग, *impure* ; अनर्थ, *unmeaning, useless* ; नैक्यशस्, *not having a particle of fame* ; अतिराज, *surpassing the king* ; अपग्राम, *absent from the village* ; अवकोकिल, *excelled by the cuckoo* ; आजानुबाहु, *with hands reaching to the knees* ;

प्रपत्र, *leaf-fallen* ; समाटक or सहमाटक, *together with his mother* ; सजना सजनाधिया पुरी, *the city with its men and rulers*.

लोमन्, with अन्तर् or बहिस्, makes अन्तर्लोम, *having the hair inward*. प्रजा and मेधा, with अ, दुर्, or सु, add स; धर्म adds न्; चतुर् adds अ; and सक्थि has two forms. As, अप्रजस्, *without subjects* ; दुर्मेधस्, *of an inferior capacity* ; सुधर्मन्, *eminently virtuous* ; अचतुर, *without four* ; असक्थि or असक्थि, *thighless*. जानु with प्र or सं makes प्रजु, *fine-thighed* ; with ऊर्ध्व, ऊर्ध्वस्, ऊर्ध्वसु, and ऊर्ध्वजानु, *with the thigh upwards*. नस् with a preposition adds अ; as, उन्नस, *high nosed* ; with वि, विनस, विख, विग्र and विबु, *noseless*. काकुद् with उन् or वि drops the अ; with पूर्ण may have two forms ; as, उक्काकुद्, *having a high palate*. दुर् with स्या makes दुस्य, *unhappy* ; सु and स्य, सुस्य, *well, happy* ; and so the abstracts दुस्थिति and सुस्थिति. प्र and अद्यन् make प्राद्य, *having a good road*. सु and गन्ध make सुगन्धि, *sweet smelling*.

SECOND GENUS.

Those which unite a simple or compound noun, with a verbal adjective or passive participle. The noun is placed first, and the case omitted. Of this genus there are three species.

1st. Those with a verbal adjective or active participle ; as, पथगामिन्, *road-travers-*

ing; वनराजिन्, *forest-adorning*; आनन्ददायिन्, or आनन्दायक, *joy-giving*; पापनाशिन्, *sin-destroying*; कालात्यय, *time-wasting*; जलचर, *moving in water*; शिरोवासिन्, *inhabiting the top of a tree*; मांसमूलफलाशन, *eating flesh, roots, and fruit*.

In some instances the case is retained; as, भयंकर, *fear-inspiring*; प्रियम्बद्, *speaking affectionately*; अरिन्दम, *enemy-subduing*; गाम्मन्य, *accounting himself an ox*.

Sometimes an adjective is prefixed, and the noun is understood as included in it; as, चिरस्थायिन्, *long-continuing*; उष्णभोजिन्, *eating hot things*; प्रियवादिन्, *speaking kindly*.

The compound in some instances is only equivalent to a simple word; as, निघनकारिन्, *destroying*; ऋत्तिकर, *moving*; श्लोककार, *versifying*.

Words with a final इ, उ, or ऋ, except पीतु *an atom*, चारु *beautiful*, रुचि *relish*, and दारु *wood*, must be long before वद्; as, पतीवद्, *carrying a master*; बाहूवद्, *arm-carrying*; पितृवद्, *carrying a father*. माला and भारिन् make मालभारिन्, *wearing a necklace*.

2nd. Those with a passive participle; as, उदककृत, *become water*; धनप्राप्त, *possessed of wealth*; लोभमेहित, *infatuated through covetousness*; चितारूढ, *ascended on the funeral pile*; आर्यनिषेवित, *respected by the good*;

सुदुःखाभिहत, *distracted with great grief*; भर्तृयसनकर्षित, *torn to pieces with distress for their lord*; अत्यन्तदुःखसम्बृद्ध, *brought up with very great pains*; मणिरुचिरासनविभूषित, *adorned with precious stones, beautiful seats, and jewels*.

Some words of this kind, particularly those signifying acquisition or privation, have the participle prefixed; as, प्राप्तजल, *having obtained water*; त्यक्शोक, *having dismissed his grief*; हीनवर्णस्वरेन्द्रिय, *deprived of colour, voice, and sense*.

Instead of the compound, the participle with the case that it governs may be used at pleasure; as, नायनांगत, *come to authority*; मनुनाविष्ट, *oppressed with trouble*; कृच्छ्राज्ञय, *gained with difficulty*; विहीनम्बन्धसूर्याभ्यां, *deprived of the sun and moon*; शतकुम्भैःस्तम्भशतैर्मणिचित्रैर्विभूषित, *adorned with a hundred golden pillars and variegated gems*.

अञ्जस् *speed*, अम्भस् *water*, ओजस् *strength*, तपस् *penance*, तमस् *darkness*, and सहस् *boldness*, when used alone, always retain the 3rd case; as, अञ्जसाकृत, *done with speed, &c.*

Some adjectives are used like pass. participles; as, वास्याकुल, *suffused with tears*; विज्याधिविकारविह्वल, *distracted by the effects of the disease, avarice*; गङ्गातरङ्गकणशोकरशीतल, *made cold by the small drops of water from the waves of the Ganges*.

ग is used contractedly for गत, *gone*, or गीत, *sung*; घ्न for घ्नन्, *killing*; ज for जान, *born*; ज्ञ for ज्ञान, *known*; द for ददन्, *giving*; स्थ for स्थित, *placed*; and उत्थ for उत्थित, *raised*. As, वेदपारग, *having gone through the Vaidās, &c.* दृष्टका and चित make दृष्टकचित, *brick-built*.

3. Double compounds of both the preceding species. A single compound seldom consists of more than two or three parts; but after it is thus formed, it is frequently used again in connection with others; and thus a double composition takes place. Adjectives of this kind contain all the qualities or circumstances that relate to the noun. As, अभिमत-महामानयश्चिप्रभेदपटीयस्, *remarkable for solving the knot of great complacency*; चूडेत्तंसित-चारुचन्द्रकलिकाचञ्चक्खिखाभासुर, *adorned with a crest, and shining with glimmering rays, like the crescent of the beautiful moon*; मनेरथोपरिचितप्रासादवापीतटक्रीडाकाननकेलिकौतुकजुष्, *enjoying the pleasures and amusements of places delightfully constructed above, and of ponds, river-sides, and parks*; अवतारित-तीर्थशिलानिहित, *taken off, and placed on a stone by the side of the river*; स्तलदलय-संहतिमेखलोत्थमङ्गारनूपुररवाहत, *drawn by the sound of the various tinkling ornaments on*

*their hands, girdles, and feet; दोर्घाक्षयसमानो-
क्षतपूर्वावधिवर्त्तमानकालभयङ्कररज्जुमापितपदमर्द्दित-
नदीपालितदेशस्य, placed in a country stretched
out in length and smoothed, terrible from the
first and hitherto, meted out by a line, trod-
den under foot, and nourished by rivers.*

SECTION III.

OF VERBS.

Compound verbs are principally formed by prefixing one or more prepositions to the verbal root; as, ह *steal*, or *do by force*.

अनुह, *steal after, imitate*. अपह, *steal from, rob*. अभिह, *steal before, assault, rob*. अवह, *steal off*. आह, *attract, prepare, eat*. उद्, *raise up, deliver*. उपह, *give*. नीह, *freeze*. निह, *steal out, extract*. परिह, *quit, abuse*. प्रह, *persecute, strike*. प्रतीह, *keep watch*. विह, *play, wander about*. संह, *kill, destroy*. अभ्युद्, *raise up, deliver*. अध्याह, *reason, argue*. उदाह, *illustrate*. उपसंह, *finish*. निराह, *fast*. प्रत्याह, *meditate, think abstractedly*. व्यतिह, *steal mutually*. व्यवह, *be customary*. याह, *speak*. सम्प्रह, *fight*. समाह, *unite*.

समुपह, *give, collect.* समुदाह, *relate.* समभियाह, *speak in concert.*

Verbs beginning with ऋ preceded by a preposition ending with अ or आ require *vridhdy* ; those beginning with ए or ओ undergo no change ; nominal verbs admit both forms. As, अप+ऋति=अपार्हति, *he runs away* ; प्र+एजते=प्रेजते, *he trembles* ; परा+ओखति=परोखति, *he escapes.* एधते and एति form exceptions ; as, उपैधते, *he encreases a little* ; अवैति, *he knows.*

कृ, with उप, परि, and सं, inserts स ; with उप, when it means *abuse or slander*, it does not insert स. As, उपस्कुरुते, *he transmutes* ; उपकुरुते, *he abuses.*

कु with अप in the Middle voice inserts स ; as, म्वापस्किरते, *the dog scratches.*

Verbs beginning with न and स in the list of roots do not change them, according to rule, when united with a preposition ; as परिनट्, *dance well* ; परिह, *go round.*

अन् *live*, शिक्ष्, शिस्—इ *kiss*, शिद्—इ *slander*, स्फुर् and स्फुल्, *expand*, and स्कन्द् *go*, have two forms ; as, प्राणिनि or प्रानिनि, निष्कुरति or निस्फुरति. बह् *be able*, धिब् *sew*, स्यन्द् *trickle*, and स्रज्ज् *embrace*, admit of two forms, when the augment अ is prefixed ; as, व्यबहन् or व्यसहन्.

When ए is changed to न, it is not changed again to its original form after दुर् ; as, एह्, *clothe*, नहति, दुर्नहति. The preposition नि, preceded by another preposition, may be changed to ए according to Rule X. page 27 ; but admits of two forms ; as, चिन् *know*, प्रणिचेतति or

प्रनिचेतति. With गद् *speak*, चि *collect*, दा *give*, दिह् *mark*, द्रा *sleep*, नद् *sound*, पन् or पद् *move*, खा *eat*, या, वा *go*, मा *measure*, वप् *sow*, वह् *get*, घो *kill*, शम् *quiet*, हन् *kill*, it is always changed; with verbs beginning with क or ख, or ending with घ्, it is never changed. As, प्रणिगदति; प्रनिखदति.

अति and सु when used to express the excellence of an action, अधि and परि when used to signify motion, and अपि when used as a conjunction, do not require स to be changed to घ according to Rule XI. page 28. As, अतिसुत, *excellently well praised*; अधिसेधति, *he goes*; अपिसिञ्चति, *he also waters it*.

षिब् *serve*, when inflected, does not again change स to घ after any preposition besides नि, परि, or वि, or in the Indefinite Causal; as, प्रतिसेवति, पर्यसीसिवन्. So सद् *move*, with प्रति, घह् *endure*, in the Fut. when इ is not inserted, and घ् in the 2d Fut.; as, प्रतिसीदति, निसोढा, and निसोध्यति. चन् with अव meaning *eat*, and छम्—इ with अव or अप meaning *be strong* or *near*, change the स to घ; as, स्वनति, अवचनति; अवष्टम्भते. Perf. वितष्टम्भे.

Some compound verbs are formed by prefixing a noun, adjective, or adverb to the verbs अस् or भू *be*, and कृ *do*. The final अ or आ of the word becomes ई; उ becomes ऊ; and ऋ becomes री. As, कृष्णीभवति, *it becomes black*; लघूकरोति, *he makes (it) light or short*; मात्रोक्तरोति, *he makes (her) his mother*; वहिष्करोति, *he extracts*.

अरुस् *the breast*, चक्षुस् *the eye*, मनस् *the mind*, रजस् *dust*, and रहस् *a desert*, drop the final स्; as, सुमनीकरोति, *he makes it well approved*.

सान् may be added to signify *entirely*; as, काष्ठं भस्मसान् करोति, *he reduces the wood entirely to ashes*; जलसान् सम्पद्यते, *it becomes entirely water*.

Words of more than one syllable, meaning inarticulate sounds, drop the final consonant, and change अ to आ; as, पटपटाकरोति, *it makes the noise pūtūt, pūtūt*. With इति, पटदिति, पटिनि, or पटन्पटदितिकरोति.

Numerals ending with नीय or गुण are used with कृ in reference to husbandry; as, द्विनीयाकरोति or द्विगुणाकरोति, *he ploughs twice*. So बीजाकरोति, *he ploughs in the seed*; and सम्भाकरोति, *he returns on the furrows*.

There are a few others used with कृ which change their final अ to आ; as, दुःखाकरोति, *he afflicts*; निष्कुलाकरोति, *he takes away a part*; निष्पञ्चा करोति, *he transfixes with a fledged arrow*, or निष्पञ्चकरोति, *he makes leafless*; प्रियाकरोति, *he acts kindly*; भद्राकरोति, *he does well*; शूलाकरोति, *he cooks with a fork*; सत्याकरोति, *he deals truly*; समयाकरोति, *he spends his time*; सुखाकरोति, *he makes happy*.

A few are formed by uniting two Imperative moods together, and changing the final अ of the last to आ; as, अश्नीतपिवता, *eat and drink*; i. e. continue to do so; उत्पतनिपता, *go on jumping up and down*.

The object is sometimes affixed to the 2nd person sing. of the Imperative mood; as, उज्जहिस्तम्, *cut off the tuft*, i. e. Again and again I say, Cut off the tuft. भिन्दि लवणा, *Do break the salt*.

SECTION IV.

OF ADVERBS.

Compound adverbs are formed by prefixing some indeclinable word to a noun. When the noun ends with अ, ' is affixed; as, अनुज्येष्ठं, *according to seniority*; अतियौवनं, *when the season of youth is past*; यथान्यायं, *according to what is right*; यावच्छक्यं or यथाशक्ति, *to the utmost of one's ability*; जगामानुपुरोहितं, *he went after the priest*.

A numeral adjective is not unfrequently prefixed, and इ added; as, द्विदण्डि, *with two sticks*; द्विमुषलि, *with two pestles*; उभाञ्जलि, *with both the palms of the hand joined*. उभय, with अञ्जलि, कर्ण, *an ear*, दन्त, *a tooth*, पाणि or हस्त *a hand*, becomes उभा; as, उभाहस्ति, *with both hands*.

Sometimes the indeclinable word is affixed; as, अक्षपरि, *beat at the play of dice*; सूप्रति, *for a few split peas*; शलाकापरि, *beat at the play of sticks*. परि is thus

used after एक, द्वि, त्रि, and चतुर्; as, एकपरि, *beat by one*. अग्रे *before*, अन्तर *within*, पारे *over*, and मध्ये *in*, are used before or after the word; thus काशीमध्ये or मध्येकाशी, *in Kāshē*.

These words after the preposition are often found in the 3rd, 5th, and 7th cases; as, उपकुम्भं, उपकुम्भेन or उपकुम्भे, *near the jar*; आपाटलिपुत्रात्, *from as far as Pātūly-pūttrā*.

Words ending with घ्—प् have two forms; as, उपसमिध् or उपसमिधं, *near the sacrificial wood*. A few ending with a consonant have only the latter form; as, उपशरदं, *near autumn*; प्रतिविपाशं, *towards the river Vepūs*.

A few ending with a vowel have two forms; as, अभ्यग्नि or अभ्यग्निं, *near or about the fire*; उपनदि or उपनदं, *near the river*.

Neuter nouns ending with अन् have two forms; others only one. As, उपचर्म or उपचर्मन्, *by the leather*; अध्यात्मं, *over one's self*.

Some few are irregular; as, जरा, उपजरसं, *nearly worn out*; अक्षि, अन्वक्षं, प्रत्यक्षं, समक्षं, *evidently*; परोक्षं, *out of sight*; इर, स्वैरं, *voluntarily*; रजस्, सरजसं, *like dust*; श्वन्, उपशुनं, *like a dog*; प्रमृगं or विमृगं *when the deer is past*; लूनयवं, *when the barley is cut*; आयतिसमं, *when the year is past*.

PART III.

S Y N T A X.

THIS part of Grammar treats of the connection that exists between the different words in a sentence. It is divided into Concord and Government: the former being the agreement which subsists among the different words or members of the sentence ; and the latter, the effect which is produced on one word or member of the sentence by the influence of another.

It is not necessary, in order to explain the nature of the above principles, to discuss them separately ; particularly as all the rules which relate to them, may be referred to with much greater facility, by regularly tracing their operation in the different sorts of words used in a sentence.

CHAPTER I.

THE SYNTAX OF NOUNS.

RULE I.

When two connected words allude to the same person or thing, they are put in the same case ; when they allude to a different person or thing, one is governed by the other in the Possessive case :—as,

परमेश्वरः पाता, *God the preserver.* वशिष्ठं
राजपुरोहितं, *Vūshishtā the king's priest.*
दास्यः पुत्रः, *the son of a slave.* पितुः प्रतिज्ञा,
a father's promise. प्रभोर्वाक्यं, *a master's word.*

1. All words used to express some accompaniment are put in the Instrumental case ; as,
भूषाभिः शिवः, *Shêvā with his ornaments.* उदकं
काञ्चनैर्घटैः, *the water with the golden pitchers.*
गत्वासुदूरमध्वानं रथयानाश्चकुञ्जरैः, *having gone a long way
with the chariots, vehicles, horses, and elephants.*
किन्नु कार्यं मम राज्येन, *What have I to do with a
kingdom?*

2. All nouns used acquisitively are generally put in the Dative case ; as, जगतः हिताय, *for the good of the world.* तद्भिधानाय, *for the explaining of this.* आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा, *the first is for amusement in old age, the second is always honored.*

3. When the cause or reason of any thing is to be expressed by the noun, it is generally put in the Ablative case ; as स्नेहान्परमदुःखिनः, *greatly troubled on account of his affection.* त्वरिता राजशासनान्, *they were expeditious on account of the king's command.* अनुत्तममहार्घ्यत्वादनर्घत्वादक्षयत्वाच्च, *it is invaluable, because it cannot be stolen, purchased, or destroyed.*

R U L E II.

When the noun refers to time or place, or has a simple relation to some other noun used in the sentence, it is put in the Locative case ; as,

प्रभातसमये दिवसे च त्रयोदशे, *early in the morning and on the 13th day.* श्वेते महीतले, *he sleeps on the ground.* न शक्यः प्रसहितुं युधि, *he could not be sustained in the battle.* पाटवं संस्कृतेरक्तिषु, *expertness in Sanscrit idioms.* पिशुनवाक्येष्वभिरुचिः, *pleasure in the words of tale-bearers.*

1. When duration through a certain space of time is meant, the noun is frequently put in the Obj. case ; as, रजनीं षष्ठीं, *on the sixth night*. सत्रं स्वर्गाय लोकाय सहस्रसममासत, *they sat through a 1000 years' vow for the heavenly world*. अभक्ष्यद्धर्षणं वायुमात्रं भुजङ्गवत्, *he like a serpent fed on air alone for a hundred years*.

Sometimes the Ablative is used ; as, भुञ्जीथा द्यहि वा अग्रहान्, *eat after two or three days*.

2. Nouns which relate to distance of place are used with the verb *to be* in the Nom. case ; when they signify a certain space travelled through, they are put in the Obj. case ; in all other instances they may be used in the Abl. or Loc. case. As, सोमनाथाच्छतं क्रोशः दृष्टाः, *Crishnā is a hundred miles from Sōmūnāthā* ; भृत्यैरन्विताः क्रोशं, *he was attended by his servants a mile*. भूस्थो योजनलक्षे ऽर्कमपश्येन्नक्षत्राद्विष्टुं, *he who is placed on the earth can see the sun at the distance of 400,000 miles, and the moon at twice that distance*.

The name of the star under which any thing happens may be in the Instrumental or Locative case ; as, रोहिण्या or रोहिण्यामभवत् दृष्टाः, *Crishnā was (born) under the star Rōhēnee*.

3. Sometimes the relation of one noun to another is expressed by the Obj. case ; as, राघवं स्नेहबन्धनात्, *from the tie of affection to Rāmā*. ब्रह्महत्यामिवाधर्मात्समुद्रः, *like Sūmūdrā for his wickedness in killing a Brāhmīn*.

4. When the noun has a relation to a whole clause or sentence, both it and the words which qualify it, are put in the Loc. case*; as, विमले सूर्ये सुखं सन्तरिणौ मया, *when the sun was clear they were both conveyed over by me in safety.* वृत्ते दशरथे राज्ञि त्वां दृष्ट्वा पुत्र जीवामि, *since the king Dūshūrūthā is dead, seeing thee, O son, I live.*

There are instances in which the Nominative is used instead of the Locative; as, सूतनन्दनः॥ तमाश्रममनुप्राप्तेनैमिषारण्यवासिनां। चित्राः श्रोतुं कथास्तत्र परिववृत्तपस्विनः॥ *when the son of Sūtā had arrived at the hermitage of those who inhabited the wood Noimēshā, the sages there surrounded him to hear his wonderful words.*

CHAPTER II.

THE SYNTAX OF ADJECTIVES.

R U L E III.

Adjectives, and words used adjectively, must agree with the nouns which they qualify, in gender, number, and case; as, भद्रः नरः, *a good man.* सुन्दरी नारी, *a beautiful*

* This, which is commonly called the case absolute, might with much greater propriety be called the case dependant.

woman. उत्तमं कुलं, *an excellent family*. को हेतुः, *what cause?* अयं हेतुः, *this cause*. यत् कारणं, *which reason*. एताः स्त्रियः, *these women*.

1. When two or more nouns of different genders occur in the sentence, the adjective must agree with that to which it stands the nearest. Care is not always taken to place the leading gender nearest. As, स्त्री पुमान्वापि कृतान्नबलमोहितः, *a man or woman infatuated by the power of fate*. शक्या निद्रा मया लब्धं जीवितानि सुखानि वा, *can sleep or any earthly comforts be enjoyed by me?* अहञ्चैव मदीयाञ्च सर्वे तव वशानुगाः, *both I and mine are all subject to you*. उद्वेगः कलहः कण्डूः सेव्यमानाच वर्द्धन्ते, *grief, quarrels, and the itch, increase by being indulged*.

2. If the nouns are of different genders and numbers, and the qualifying word is not near to them, it takes the leading gender, and agrees with them all collectively; as, वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः। अथकार्यं शतं कृत्वा भर्त्तव्या मनुरब्रवीत्॥ *Mūnoo has said, "An aged father and mother, a faithful wife, and an infant son, must be supported, even if it is by doing a hundred wrong things."*

3. When the several nouns are of the same gender, the adjective may agree with them all collectively, or with each individually; as, प्रयोजयितानुमन्ता कर्त्ताचेति सर्वे स्वर्गनरकभोक्तारः or सर्वः स्वर्गनरकभोक्ता, *the instigator, the encourager, and the perpetrator, will all go to heaven or hell*.

4. Adjectives frequently supply the place of substantives, the substantive which they qualify being understood : as, स्वामे सर्वेषां, *the lord of all*, i. e. सर्वेषां भूतानां, *of all creatures*. सर्वेन निरस्कुर्वन्ति, *all reproached him*. सर्वस्य लोचनं शास्त्रं, *the shāstrā is the eye of every one*. वरमेकगुणोपजः, *one distinguished son is a good (thing)*. नहि नार्पयतुं शक्यं सागराभ्यः, *it is impossible to dry up the waters of the sea*.

5. When the substantive is not expressed, the adjectives, &c. agree with those words which supply its place ; as, कश्चिन् एवम्भूतो विद्वान्, *Is any one so wise ?* अस्माकं कौतुकजुषामायुः परं क्षीयते, *the life of us enjoying pleasure passes away agreeably*. रूपयौवनसम्पन्ना विशालकुलसम्भवाः विद्याहीना न शोभन्ते, *They who are possessed of beauty and youth, and they who are of honorable parentage, are still deformed if destitute of learning*.

6. Words qualifying a whole sentence are frequently put in the singular number, neuter gender ; as, वेद्यं त्वं नन् सर्वं, *thou knowest all these* (i. e. the pīrānās and holy shāstrās before enumerated). रहस्यभेदोयाज्जाच नैष्ठुर्यं च लचिज्जना । क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणं ॥ *divulging a secret, begging, cruelty, instability, anger, falsehood, gaming, these are faults in a friend*.



R U L E IV.

Adjectives used comparatively require the Ablative ; those used superlatively or partitively require the Possessive case ; as,

नहि रामात्प्रयतरो ममास्ति भूवि कश्चन, *There is no one in the world dearer to me than Rāmā.*
 एकाङ्गहीनं सस्त्रेण जीवितं मरणाद्वरं, *Life, deprived of one member by a weapon, is better than death.*
 मनुष्याणां शूरतमः, *the bravest of men.*
 पञ्च नावां शतानि, *five hundred of the boats.*
 शतसहस्राण्यश्वानां समारूढानि, *a hundred thousand of the horses were mounted.*

1. Adjectives in the positive state have the same government as those in the comparative and superlative degrees, when they have a comparative or superlative idea attached to them ; as, प्रेषाच्च कः परः, *and who is lower than a servant ?*
 कोमूढः सेवकादन्यः, *who is a greater fool than a servant ?*
 विवादान् द्विगुणं दमं, *a fine double the value of the thing in dispute.*
 पूर्वः कृष्णाद्रामो ऽवरो गद्ः, *Rāmā was before Crishnā, Gūḍā after him.*
 सरिताम्बर, *the chief of rivers.*
 वाग्विदाम्बरः, *one of the first rate orators.*

2. For the Ablative, the Instrumental is sometimes used ; and instead of the Possessive, the Locative : as, मम प्राणैः प्रियतरः, *he is dearer to me than life.*
 पुंसानुजः, *younger than the man.* श्रेष्ठः

कृपालुषु, *he is the chief of the merciful ones.* क्रोशेष्व-
युते, *ten thousand miles.* नृषु शूरतमः, *the bravest*
of men.

3. वरं and न are frequently used to express comparison, and supply the place of the comparative degree; as, वरं वासोरग्रे न पुनरविवेकाधिपपुरे, *a dwelling in the wilderness is good, but not so one in the city of an ignorant ruler.* अज्ञानमृतमूर्खानां वरमाद्यौ न चान्तिमः, *the unborn, the dead, and the fool; of these the former are better than the last.*

In some instances the last noun is in the Instrumental case; as, वरमेकोगुणी पुत्रो न च मूर्खशतैरपि, *one good son is better than a hundred foolish ones.*

अधिक, *more*, takes the Ablative, Possessive, or Locative; as, कुडवान् or कूडवे ऽधिकः प्रस्थः, *a prūsthā holds more than a cūrūvā.* तेषामथधिकामासाः पञ्च च द्वादशक्षपाः, *five months and twelve nights more than those (years).*

R U L E V.

Adjectives expressive of some peculiar quality, require the Locative case; others require the Possessive; as,

कण्ठे कालः, *black in the throat.* ग्रहे प्रगल्भः, *active at home.* वेदेऽद्योती, *he is learned in the Vaidā.* लक्ष्म्याः कामुकः, *desirous of prosperity.* सुखानामुचितः, *worthy of happiness.* तवानुवशः or तववशनुगः, *subject to thee.* सामान्यमेतत्

पशुभिर्नराणां, *this is common to men with the brutes.* सम्मतः सर्वलोकस्य सः, *he was beloved by all people.*

1. Adjectives signifying *fulness* or *want*, and those which are used to express some defect in the body, require the Instrumental case; as, परमवारिणा पुंर्ण घटं, *a jar full of good water.* फलैर्गृधुः, *coveting fruit.* पित्रा च मात्रा च शून्य पुरमिदं मम, *this city is destitute of my father and mother.* अक्षणाकाणः, *blind of one eye.* पादेनखञ्जः, *lame in the foot.* पृष्ठेणकुञ्जः, *bent in the back.*

2. Adjectives expressive of likeness, equality, and a few others, admit either the Instrumental or Possessive case: as, त्वया तुल्यः or त्वयासमः, *he is like thee.* तस्यानुरूपः, *like him.* चन्द्रस्य कल्पः, *like the moon.* सर्वस्यसमः, *he is equal to all.* सुखानामुचितस्येव दुखैरनुचितस्येव । *respecting him who is deserving of happiness and not of misery.*

उत्सुक *anxious*, and प्रसित *attentive*, take the Instrumental or Locative case; as, केशैः or केशेषु प्रसितः, *attentive to his hair.*

कुशल, निपुण *expert*, आयुक्त *appointed*, प्रसूत *produced*, and साधु *virtuous*, take the Possessive or Locative case; as, केलेः or केलौ कुशलः, *expert at play, &c.*

3. Adjectives formed from Opt. verbs require the Obj. case; as, पितरं दिदृक्षुः, *desirous of seeing his father.* निदेशं चिकीर्षुः, *anxious to give orders.* श्वापदं किञ्चिज्जिघांसुः, *wishing to kill some quadruped.*

CHAPTER III.

THE SYNTAX OF PRONOUNS.

R U L E VI.

Pronouns must agree with their antecedents, or the words for which they stand, in gender, number, and person ; as,

देशं भरद्वाजो यमब्रवीत्, *the country which Bhūrūdvājā mentioned.* धर्मशास्त्राणि यानि वेद, *the shāstrās which he knows.* पिता वैरी येन बालो न पाठितः, *that father is an enemy by whom the child is not instructed.* कन्न वशीकुरुते, *whom does she not subdue?* यत्त्वमिच्छसि गन्तुं, *thou who desirest to go.* एवं यो नरः कर्तुमिच्छति, *the man who desires to act thus.*

1. When the relative and antecedent correspond with each other in the sentence, the relative is generally placed first, and in some instances the antecedent is omitted : as, यो भक्तिं करोति स ईश्वर-
मप्राप्नोति, *he who believes, finds God.* या भिक्षां दास्यति स स्वर्गं यास्यति, *he who gives alms, will go to heaven.* यच्च रामं न पश्येत्तु यच्च रामो न पश्यति। निन्दितः सर्वलोकेषु, *he who could not see Rāmā, and whom Rāmā did not see, was despised among all the people.*

2. The Relative pronoun is sometimes used like an Adjective pronoun of the indefinite kind; as, यत्रवे भाजने क्षत्रः, *placed in some new vessel*. ये यदिच्छन्ति, *whatever any one wishes*.

3. When not particularly emphatic, the Personal pronouns may be omitted at the pleasure of the writer, the terminations of the verb being always sufficient to express the different persons; as, करोमि, *I do*. करोषि, *thou doest*. करोति, *he does*. कुर्वन्ति, *they do*.

4. तद् is frequently used as a Demonstrative pronoun, in which case it is often equivalent to a definite article; as, स राजा चिन्तयामास, *the king reflected*. सच वृद्धपतिर्ब्रवीत्, *and the aged husband said*.

In poetry it is not always particularly emphatic; as, सोऽहं, *I*. स रामः पितरं कृत्वा प्रदक्षिणं ययौ, *Rāmā, having circumambulated his father, departed*.

5. The Possessive case of the Personal pronouns is commonly used in preference to the Adjective pronoun of the Possessive kind, and is governed by the noun with which it is connected; as, मदीय or मम वाक्यं, *my word*. तस्य धनं, *his wealth*.

6. The Reciprocal pronoun, when used as a nominative, is of the third person, and when used to express great respect, is put in the plural number; as, दानधर्मादिकं करोतुभवान्, *do thou practise cha-*

city, virtue, &c. भवद्भ्यो धर्मं श्रोतुमिहागतः, *I am come hither to hear of virtue from thee.*

CHAPTER IV.

THE SYNTAX OF THE VERBS.

R U L E VII.

A verb must agree with its Nominative case, expressed or understood, in number and person ; as,

अहङ्कथयामि, *I declare.* ब्रूहि नः, *do thou tell us.* स इदम्वचनमब्रवीत्, *he spoke this word.* ऋषय ऊचुः, *the sages said.* कोवा न शृणुयात्, *who has not heard?* उत्सवे यस्मिन्ने चैव यस्मिन्नेति स बान्धवः, *he is a friend who is faithful both in prosperity and adversity.*

1. When two or more nouns are joined together by a copulative conjunction, they must have the verb in the plural ; but when joined together by a disjunctive conjunction, or a preposition, they must have it in the singular : as, कैकेयी च सुमित्रा च कौशल्या च यशस्विनी । ययुः, *Koikaiyē, Sūmitrā, and the renowned Cowshūlyā followed.* स्त्री पुमान् वा सुवि-

यश्चिदपि न वेत्ति, *neither woman nor man, however wise, knows.* अहं रामो ऽथवा राजा लक्ष्मणो वा मरिष्यति, *therefore either I, or Rāmā, or the king, or Lākshmunā, shall die.* अयम्ब्रह्मणे भगवान् ब्रह्मणैः सह तिष्ठति, *the divine Vūshisthā, together with the Brūhmūns, is waiting.*

2. The verb *to be*, and verbs passive when used denominatively, admit a nominative case before and after them ; in affirmative sentences the verb *to be* is generally omitted. As, एष चास्ति षष्ठो मासः, *and this is the sixth month.* राज्ञः प्रजापालनं परमधर्मः, *the preservation of his subjects (is) the most important duty of a king.* इवत्वात् सर्वलौहानां निमित्तान्मृगपक्षिणां । भयाहोभाच्च मूर्खानां सङ्गते दर्शनात् सतां ॥ *the union of all metals (is) from their ductility ; of beasts and birds from instinct ; of fools from fear and avarice ; of good men from experience.* श्वो क्रियते राजा, *a dog is made king.*

R U L E VIII.

Transitive verbs, whether Common, Active, or Deponent, govern the Objective case ; as,

छिन्धि मम बन्धनं, *cut asunder my bonds.* राज्यं गृहाण, *receive the kingdom.* दधुः शङ्कां, *they*

blew the shell. कं श्रीर्न दर्पयति कं न निहन्ति मृत्युः, *whom does not prosperity elate? whom does not death destroy?* सत्वरं त्रायस्व मां, *save me quickly.* यद्वृत्तं तदशेषतः आचक्षते, *he related minutely all that happened.*

Verbs meaning *to be, become, be ashamed, be agreeable, be pure, be afraid, be old, be mad, be weary, be foolish, be angry, be proud, play, shine, stand, lie, sit, dwell, awake, sleep, increase, decay, enter, go out, live, die, laugh, cry, fly, flee, rise, set, run, wander, bathe, sink, and fight*, are intransitive, and do not govern the Objective case.

1. आस्, *sit*, with अधि or उप; क्रुध्, *be angry*, with any preposition; वस्, *dwell*, with अधि, अनु, आ, or उप; विश्, *enter*, with अभि, नि, or प्र; शो, *sleep*, and स्था, *stand*, with अधि, govern the Objective case. As, अध्यास्ते नगरं, *he dwells in the city.* शिष्यमभि-क्रुध्यति गुरुः, *the teacher is angry with the scholar.* मानुवक्ष्यति, *he shall dwell with me.* धर्मानभिनिविश्यति, *he enters on the practice of virtue.* शय्यामधिशेते, *he sleeps on the bed.* अधिनिष्ठति सर्वे, *he presides over all.*

2. Verbs of motion govern the Objective case : as, गतवानस्मि तद्देशं, *I went to that country.* गृहं जग्मुः, *they went home.*

3. Verbs of motion with a noun in the Objective often supply the place of other verbs ; as, ध्यानं जगाम or दधौ, *he meditated.* साधोर्मनो न यति विज्रियां,

the mind of the good undergoes no change. यानि वंशः समुन्नतिं, *the family arrives at honor.*

4. Some verbs are accompanied with their corresponding nouns in the Objective case; as, विनर्दन्ति सुमहान्दं, *they lamented (or made) a great lamentation.* गीतं गायति, *he sings a song.*

5. Verbs meaning *remember, pity, desire, and abound*; those having the agent of the verb and the verb itself formed from a root signifying some disease, and a few others, take the Objective or Possessive case; as, मातरं or मातुः स्मरति, *he remembers his mother.* पुत्रं or पुत्रस्य नायते, *she desires her son.* रोगो रुजति चैरं or चैरस्य, *the disease affects the thief.* चैरं or चैरस्य द्विषन् गच्छति, *killing the thief he departs.* उदकं or उदकस्योपस्कुरुते, *he changes the quality of the water.*

6. The ellipsis of the verb is admissable in cases where it is easily supplied; and in such cases, being understood, it has the same influence as though expressed; as, मितं ददति हि पिता मितं भ्राता मितं सुतः। *A father gives only a limited (pleasure), a brother only a limited (one), and a son only a limited (one).*



R U L E IX.

Transitive verbs when formed into Causals, and verbs which signify imparting to, or the contrary, govern two Objective cases; as,

भक्तांस्तत्त्वमबोधयत्, *he made the worshippers understand true wisdom.* अस्पर्शयमहं पुत्रं तं मुनिं, *I made the sage touch his son.* गोपालानन्वशात् केलीन्, *he instructed the herdsmen in play.* भरतं वाक्यमब्रवीत्, *he addressed his discourse to Bhūrūtā.* मुमोष पुत्रांश्च तत्, *and he concealed it from his sons.* समन्यामृतममोधिं, *he churned nectar from the sea.* तमर्थये ऽहं मोक्षं, *I supplicate of him liberation.* वार्त्ताः पप्रच्छ वल्लवान्, *he asked of the herdsmen the news.*

1. Intransitive Causals take only one Objective case, and Transitives in some instances have only one expressed; as, सूर्यः शालिं शोषयते, *the sun dries the corn.* कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां पुनर्जन्म कारयितुं समर्थः, *Is there any so wise as to be able to effect the second birth of my sons?*

2. Some Causal verbs in the Active voice have a Passive signification, and take an Instrumental and Objective case, instead of two Objectives; as, रामः कपिभी रिपूनादयत्, *Rāmā caused the foes to be devoured by the monkies.* अय् go, bring, क्रन्द्

weep, खद् *eat*, ली *take*, शृणु *sound*, and ह्वे *dare*, are used in this manner.

कु do, and ह take; also अभिवद् *prostrate*, and दृश् *see* in the Middle voice, have two forms; as, राघवः कपीनकारयन् सेतुं, *Rāmā made the monkeys build a bridge*; or सेतुमकारयन् वानरैरपि राघवः, *Rāmā caused a bridge to be made by the monkeys*.

धृ take, and स्पृह् *desire*, in the Causal take a Dative case; as, धारयते सर्वं सद्भ्यः, *he holds all for the good*.

3. Verbs of esteeming take two Objective cases, or an Objective of the person and Dative of the thing; as, न त्वा तृणं or तृणाय मन्ये ऽहं, *I do not value thee a straw*. अन्न *food*, काक *a crow*, नौ *a boat*, शुक *a parrot*, शृगाल, *a jackall*, are used only in the Objective case; as, न त्वा काकं स मन्यते, *he does not value thee a crow*.

4. Verbs meaning *to barter* may take two Objective cases, or an Obj. of the thing and Inst. of the weight, measure, or quantity; as, द्विद्रोणं or द्विद्रोणेन क्रोणानि धान्यं, *he purchases the grain by two drōns (at a time.)*

R U L E X.

Any verb may admit the Instrumental case of the word, which is expressive of the instrument by which, or of the manner in which, the action is performed; as,

जघान वाणेनैकेन, *he killed him with an arrow.* पुरुषकारेण यत्नं कुर्यात्, *he should do his endeavour with vigour.* दारावक्षेत्रैः, *he should save his wife by his wealth.* महता स्नेहेन कालोऽतिवर्तते, *the time passed away with great affection.*

1. Transitive verbs may take an Objective case with the Instrumental; as, नर्पयामास राजानं सलिलेन, *he refreshed the king with water.* आत्मौपम्येन भूतानां दयां कुर्वन्ति साधवः, *the good shew compassion to all beings, through comparing them with themselves.*

2. Verbs meaning *to fill, satisfy, or please*, take the Instrumental, sometimes the Possessive case; as, नृयेस्त्वं येन केनचित्, *thou canst be pleased with any thing.* भोगेन or भोगस्य तृप्ता ऽस्ति, *he is full of enjoyment.*

द्वि, *play*, takes the Instrumental or Objective case; as, अक्षैः or अक्षान् दीव्यति, *he plays at dice.*

R U L E XI.

All verbs take the Dative case of the object to which any thing is communicated; as,

मित्राय ददातु, *let him give to his friend.*
 सातस्मैतिष्ठते, *she told him her mind.* मम रोचते,
it is agreeable to me. आचक्षते त्वहं तस्मै भयं, *I*
related to him the fear. विभीषणाय राज्यं प्रत्य-
 ष्ठोत्, *he promised the kingdom to Vêbêshânũ.*

1. Verbs of the above description generally take two cases, the Dative, and sometimes the Loc. of the person, with the Obj. of the thing. As, ब्राह्मणेभ्यो धनं ददौ, *he gave wealth and jewels to the Brâhmũns.* यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दानुमिच्छसि, *thou who desirest to give the country to the prince, thine elder brother.*

2. Verbs meaning *to slander, be angry with, hate or envy, conceal or injure*, take the Dative case; as, असूयति कुपयति स्म ईर्ष्यति क्रुते द्रुयति यस्मै, *whom she slandered, was angry with, envied, concealed, and abused.*

3. With the verb *to be*, the object may be in the Dative or Possessive case; as, सद्भ्यः or सतां शम्भूयान्, *may happiness be to (or of) the good.*

R U L E XII.

Every verb admits the Ablative case of the person or thing from which any thing proceeds; as,

ग्रामाद्गच्छति, *he goes from the village.* दूर्या-
त्यक्षति, *he looks from the palace.* लोभात् कामः
प्रजायते, *from covetousness springs lust.* नेत्रा-
भ्यामश्रुमुत्सृज्यते, *she wiped the tear from her*
eyes. उपाध्यायाद्विद्यामादत्ते, *he acquires know-*
ledge from his tutor.

1. Verbs expressive of fear or subjugation
take the Ablative case; as, उद्भिजन्ते यथा सर्पान्नाह-
न्तवादिनः, *they dread a liar as they do a serpent.*
दुःखाद्प्रतोसि, *he is overcome by distress.*

2. With some verbs the Ablative case of a
noun, &c. is used instead of an adverb; as, उवाच
नं प्रसादान्, *he addressed him kindly.* कस्मादिहोपया-
तोऽसि, *wherefore are you come hither?*

RULE XIII.

When two words of different signifi-
cations are connected together, the verb re-
quires the latter or connected word to be
in the Possessive case; but when the sim-
ple relation of one to the other is expressed,
the latter must be in the Locative case. As,

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम्, *There is a*
unity in the designs, words, and actions of

noble minds. ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत, teachers may tell a secret to a beloved disciple. इति शुश्रुम धोराणां ये नस्तद्विचचक्षिरे, this we have heard of the wise, who have declared it unto us. वस्त्रेव रजकमवधीत् कृष्णः, Crishnā killed the washerman for the clothes. न मयि किञ्चिदाशंस मे गुणं, don't describe my excellencies to me. अद्यैव त्वां सधर्मात्मा यौवराज्ये ऽभिषेक्षति, to-day the virtuous one will inaugurate thee for the regency.

1. In some cases the first noun is included in the verb, or supplied by some other word or clause connected with it; as, समिधो यजति, *he makes a sacrifice of (or by) the wood.* उदकस्योपस्करुते वैद्यः, *the physician changes the quality of the water.* कुरुष्वस्या ययामति, *do what you please to her.* तन्नः शुश्रूषमाणामर्हस्यङ्गानुवर्णिनुं। यस्यावनारो भूतानां क्षमाय च भद्राय च ॥ *O! thou art able to describe to us, desirous of hearing, him whose incarnation is for the welfare and happiness of all beings.*

2. When the connection or relation exists between the agent and object of the verb, the object is still put in the Poss. or Loc. case; as, भक्तानामनुगच्छन्ति मुक्तयः स्तुतिभिः सह । *liberation and praise attend the worshippers.* मातृवन् परदारेषु परद्रव्येषु लोभ्यवन् । आत्मवन् सर्वभूतेषु यः पश्यति स पण्डितः ॥ *he who looks up-*

on another's wife as his mother, upon another's wealth as a clod of earth, and on all creatures as himself, is a wise man.

It is the opinion of many Pundits, that the Possessive case may be used optionally for the Objective; and occasionally for the Instrumental or Dative.

R U L E XIV.

One verb governs another that is constructed with it, or depends upon it, in the Infinitive mood ; as,

प्रसादं कर्तुमर्हसि, *thou oughtest to shew favour.* प्रष्टुं समुपचक्रमे, *she began to enquire.* सायात्रे क्रीडितुं यान्ति, *they go to play in the evening.* दूता गच्छन्तु तानानेतुं, *let messengers go to bring them.* विषये सार्थहीने च नाहं जीवितुमुक्ताहे, *in a dangerous road, and without a companion, I cannot endure to live.*

1. The Infinitive is frequently used in construction with adjectives and participles, the governing verb being understood ; as, व्याख्यातुं कुशलाः केचिद्भ्रमं धारयितुं परे । *some are clever in explaining, and others in retaining the contents.* यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि, *who could not be sustained in the bat-*

tle by all the gods and infernals. किमिदानीं कर्तुमुचितं, what is now proper to be done ?

2. Words signifying capability or fitness, instead of the Infinitive mood, sometimes take a noun in the Dative or Possessive case ; as, गमनाय or गमनस्य शक्नोति, *capable of going*.

3. In some instances the Infinitive is omitted, in others the word that governs it ; but this omission takes place only where the word may be easily supplied from what has preceded. As, मम प्रीतिरयथारूपा न्वमर्हसि, *thou oughtest (to do) what is consistent with my wishes. राज्ये वापि महाराजो मां वासयितुमोश्वरः, the great king, who is supreme, (is able) to put me in possession of the kingdom.*

R U L E XV.

Passive verbs require the Instrumental case of the agent by which, or of the manner in which, the action is performed ; as,

रिपुना बबन्धे, *he was bound by the enemy. येनेष्टं तेन गम्यतां, let it be sought by him who desires it. धार्यते यद्विजातिभिः, which is received by the twice-born. प्राणैर्विमुच्यते, he is left by life, (i. e. he is dead.) दाता क्षमो गुणग्राही स्वामी दुःखेन लभ्यते, a beneficent, compassionate,*

and virtuous master, is with difficulty obtained.

1. In some instances the Possessive case is used instead of the Instrumental ; as, निन्दाम्यहं कर्म कृतं पितुस्तद्, *I must blame the deed which was done by my father.*

2. Some Passive verbs take two Instrumental cases, one of the person by whom, and the other of the thing by which, the action is performed ; as, वाणेनाभिहतो मया, *he was killed by me with an arrow.*

परिक्री takes either the Instrumental or Dative of the thing ; as, भक्त्या or भक्त्यै मुक्तिः परिक्रीता सद्भिः, *liberation was purchased by the good with faith.*

3. Such verbs as take two Objective cases in the Active or Middle voice may take one of them in the Passive ; as, कौशल्या कुशलञ्च वक्तव्या त्वया, *Cow-shūlyā must be inquired of by thee respecting her welfare.*

4. Intransitive verbs in the Active are sometimes used with a Passive signification, in which case they have the same government as Passive verbs ; as, उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः, *Works are accomplished by exertion, and not by wishes.*

5. Verbs of motion are generally used in the Passive with an Active signification, and have the agent in the Nom. case ; as, सोऽपि स्वविवरं प्रविष्टः,

he again entered into his own hole. अथ प्रातः सर्वे यथाभिमतदेशं गताः, then in the morning they all went to whatever place they pleased.

6. Impersonal verbs, being always the same as the 3d person singular of the Passive, have the same government as the Passive ; as, उच्यते मया, *it is said by me.* तेन कथ्यते, *it is related by him.*

Those which signify *to pity* or *remember*, take the Instrumental case of the person, and the Possessive of the thing ; as, भक्तस्य दृष्यते देवदत्तेन, *Pity is exercised by Daivādūtā to the believer.*

R U L E XVI.

Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed ; as,

मृगः खेच्छया धाम्यन्, *a deer wandering at his pleasure.* भार्या प्रियं वदन्ती, *a wife speaking pleasantly.* इत्यालोच्य उपसृत्याब्रवीत्, *thus resolving, and going near, he said.* स विश्वं कृतवान्, *he was making the universe.* तच्छ्रुत्वा तेन उक्तं कोयमायाति, *hearing this it was enquired by him, Who is this that is come?* सर्वभूतहिते रतः सः, *he was devoted to the good of all creatures.*

1. The Indeclinable and Present participles are used instead of verbs in the former part of a clause or sentence; as, अत्र सरसि स्नात्वा सुवर्णकंकनं गृहाण, *having bathed here in this river, receive this fine gold chain.* अवलोक्य इतस्ततो ऽन्विष्यन् तथाविधं दृष्ट्वा वाच, *observing, searching in every direction, and seeing his condition, he said.*

2. Participles are frequently used instead of verbs in the last clause, or at the end of a sentence; sometimes with the addition of the auxiliary verb *to be*, but generally without it. As, कस्मान्नेहोपयानो ऽसि सबलः, *why hast thou not come hither with thine army?* किमर्थञ्चापि निक्षिप्य दूरे बलमिहागतः, *wherefore, leaving the army at a distance, hast thou come hither?* यां राज्ञो वैशम्पायन उक्त्वान्, *(we wish to hear the account) which Voishūmpāyūnā related to the king.*

3. Participles of the 1st Future tense govern the Instrumental or Possessive case; as, तवानुचरेण मया सर्वथा भवितव्यं, *it is altogether necessary for me to accompany thee.* मनसापि नैतत् कर्त्तव्यं, *this ought not to be done indeed by the mind.* वनमिदमपूर्वसत्त्वाधष्ठितं अतो ऽस्माकं त्राज्यं, *this wood is inhabited by unheard of monsters; we must therefore leave it.* सेवाधर्मः परमगहनो योगिनामप्यगम्यः, *the duty of servants is exceedingly difficult, and is even impracticable by ascetics.*

4. The Indefinite Passive Participles are sometimes used in the Neuter gender as nouns ; as, जीविनं, *life* ; भाषिनं, *language* ; युक्तं, *union*.

CHAPTER V.

THE SYNTAX OF ADVERBS.

R U L E XVII.

Adverbs, except in a few instances, have no government of case or tense, nor any definite situation in the sentence ; as,

अतिक्रुणं रुदन्ति, *they weep bitterly*. रौति
 शूनैः, *he sings slowly*. रक्षितव्यं सदा वाक्यं, *your
 word must always be kept*. भद्रमस्तु हि वः सदा,
may good ever attend you. अस्तु गन्तासि तं देशं
 वसाद्य सह मन्त्रिभिः, *go thither to-morrow, stay
 to-day with your counsellors*. स पतति यदा
 शोकगह्वरे । तदा मृत्ये दोषान् क्षिपति न निजं वेत्यविनयं,
*when he falls into great distress, then he
 throws all the blame on his servants, and does
 not consider his own obstinacy*.

1. A few adverbs have the same government as the adjectives from which they are formed ;

as, न किञ्चिन्मम कर्त्तव्यं नान्यत्राभिषेचनात्, *nothing can be done by me besides thy installation.*

अलं *in vain*, and खलु *only*, are used with the Instrumental case or the Indeclinable past participle. अलं, meaning *enough*, requires the Dat.; नाना, *variously*, and पृथक्, *separately*, take the Obj. Inst. or Abl.; ऊर्द्ध, meaning *after*, takes the Abl. As, अलम्भोजनेन or अलं भुक्त्वा, *having eaten in vain*. अलं मल्लाय, *enough for a strong man*. विश्वेन हि पृथक् ब्रह्म न नाना तेन नत् पुनः । *God is distinct from the universe, but it is not separate from him*. प्रातःकालादूर्द्ध मध्याह्नः कालः, *after morning is mid-day*.

2. Some few adverbs affect the tenses of the verbs :—

(1.) स्म changes the present tense into the past; पुरा and यावन् change it to the future, in signification. As, हनिस्म, *he killed*. पुरा दृश्यते कल्की, *Kulkee will first be seen*.

(2.) कदा and कर्हि *when?* may be used with the Present or 2d Future to signify future time; as, कदा नं पश्यामि or द्रक्ष्यामि, *when shall I see him?*

(3.) कथं *why?* and जानु *perhaps*, with the Present of the Indicative, and a particle of affirmation with the 2d Future, signify either present, past, or future time; as, कथं नं निन्दसि, *why doest thou, didst thou, or wilt thou despise him*. त्वं किङ्किल नं निन्दिष्यसि, *thou certainly doest, &c. despise him*.

(4.) मा is used with the Imperative and Precative moods, and with the Indefinite and 2d Future tenses; as, मागच्छ, *don't go*. मास्य धर्मो मनो भूयान्, *may his mind*

never be fixed on virtue. माच नं द्राक्षीत्, *may he not see him.* मा विरंस्यति सुखं, *may pleasure never cease.*

(5.) मास्म is sometimes used with the Imperfect and Indefinite; as, मास्म भवद्दुःखं, *may trouble never be.* मास्म कार्षीन् सतां धर्मं, *may he never act the part of the good.* In such instances as the above the augment of the Imperfect and the Indefinite is dropped.

3. Though the adverbs have no invariable position in the sentence, it will be found in a majority of instances that they precede the words which they qualify.

(1.) When they are placed in opposition to each other, they generally have a corresponding situation in the sentence; as,

यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्र च शुभाशुभमात्मकम् ।
तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्र च विधातवशादुपैति ॥

From what, and by what, and how, and when, and what, and how much, and where any good or bad action exists; from that, and by that, and so, and then, and that, and so much, and there it springs, from the influence of a superior power. यावन्मे दन्ता न चुट्यन्ति तावन्तव पाशं हिनद्मि, *as long as my teeth do not fail, so long I will gnaw your bonds, i. e. I will gnaw while my teeth last.*

(2.) यावन् and तावन् are sometimes used alone; as, त्वमद्य भव नः राजा राजपुत्र महायशः । प्राप्नोति नापदं यावदिदं राष्ट्रमराजकं । *do thou, O great prince, be our king to-day, before some calamity befalls this our destitute kingdom.*

(3.) तदा, यथा, and तथा are frequently reserved till the close of the line in poetry; रामदर्शनकाक्षिण्यः प्रययुर्मुदिता-

सदा । *then desirous of seeing Rāmā, and full of joy, they proceeded.* क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा । *their deeds all perish, like an insignificant rivulet in the summer season.*

(4.) यथा is sometimes used for *than* after the comparative degree of an adjective; as, न ह्यनो धर्मचरणं किञ्चिदस्ति महत्तरं । यथा पितरि शुश्रूषा नस्य वा वचनक्रिया ॥ *there cannot be a greater act of virtue than obedience to a father, or the fulfilment of his word.*

4. Two negatives are equivalent to an affirmative; as, वदन्ति नाखण्डनां, *they say (respecting spirit) that there is not an indivisibility, i. e. it is divisible.* प्रातः समाचरेत् स्नानमनालोहितभास्करे, *he should bathe in the morning, when the sun has not an uncrimson-like hue.*

अ is often used in composition with participles for न; as, अपश्यन् दयितां भार्यां पप्रह विषसाद् च । *not seeing his beloved wife, he inquired, and wassad*

CHAPTER VI.

THE SYNTAX OF PREPOSITIONS.

R U L E XVIII.

Separable Prepositions govern the Possessive case; as,

तस्य पश्चात् ययौ तदा, *then he went after him.*
 सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति, *all of them are al-*
ways praising you before me. मातुः समीपं
 धर्मात्मा प्रविवेश, *the just one entered into the*
presence of his mother. तथा तु बद्धा भुकुटों भुवो
 मध्ये तमब्रवीत्, *then putting on a dreadful frown,*
he addressed him.

1. Of the prepositions enumerated page 150, the first class govern the Objective case; the second, the Instrumental; and of the third, आरान् takes the Ablative; क्ते the Obj. or Abl.; अधः, क्ते, and बहिस् the Obj. or Poss.; and विना the Obj. Inst. or Abl. As, लोकानध्यधि, *in the worlds.* लोकानुपर्युपरि, *above the worlds.* नान्तरेण त्वां सुखं, *there is no happiness without thee.* तेन सह गच्छ, *go with him.*

2. Those signifying *far from* or *near to*, may take the Poss. or Abl. case; as, यः परमेश्वरस्य or परमेश्वराद्दूरं स पापस्य or पापादन्तिकं, *he who is far from God, is near to sin.*

3. The prepositions are frequently compound-
 ed with the noun, and the case which they govern
 omitted; as, बालकसमीपमगच्छन्, *they went before with*
the child.

They are sometimes used alone without the case
 which they govern; as, सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति ।
 गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते ॥ *death travels with us,*

death resides with us, and having gone to the greatest distance, death returns with us.

अति *beyond*, अग्नि *before*, and प्रति *to*, are sometimes used as separable Prepositions with the Obj. case; अप and परि meaning *without*, आ meaning *as far as*, and प्रति meaning *far*, with the Ablative case; अधि meaning *under*, and उप *above*, with the Locative case. As, जगाम पतिं प्रति, *she went to her husband.* आवृन्दारण्याद्गच्छन्, *he went as far as the wood Vrindā.* भक्तेः प्रत्यमृतं, *his immortality was for his faith.* जगन् सर्वमधि प्रभौ, *all the world is under its proprietor.*

6. Prepositions, when compounded with verbal roots, produce various changes in their meaning; and the compounds thus formed have, according to their meaning, the same government as simple verbs. As, दा *give*, आदा *receive*, गुरोर्विद्यामादत्ते, *he receives instruction from his tutor.* श्रु *hear*, आश्रु *promise*, तस्मै राज्यमाश्रुष्याव, *he promised the kingdom to him.*

CHAPTER VII.

THE SYNTAX OF CONJUNCTIONS.

R U L E XIX.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns, adjectives, pronouns, and participles; as,

भो बटो भिक्षामट यदि पश्यसि गाञ्चानय, *O boy, go a begging, and if you see the cow bring her.* चुक्रोश विषसाद च, *he cried out, and lamented.* प्रत्यक्षं तवसत्येन सुकृतेन च ते शपे, *I indeed swear to you by your veracity and virtue.* सा सुन्दरो युवती च, *she is beautiful and young.* ददातु तेमेपिमुदं, *let him give pleasure to me and thee.* याध्रेण यापादितः खादितश्च, *he was killed and devoured by a tiger.*

1. In simple descriptions the conjunctions are frequently omitted at the pleasure of the writer; as, आचरन्तुः कवयः केचित् सम्प्रत्याचक्षते इपरे, *some poets have celebrated, (and) others are now celebrating.* संहि गगणविहारो कल्मषध्वंसकारी । दशशतकरधारी ज्योतिषां मध्यचारो ॥ *he (the moon), wandering over the heavens, destroying the darkness, containing ten hundred rays, (and) walking in the midst of the stars.*

2. In giving orders, or in instances where dispatch is required, the sentence is rendered emphatic by the omission of the conjunctions; in minute descriptions by adding them to every word. As, शीघ्रमुत्थाय किं शेषे राजानमानय, *arise quickly, why sleepest thou? bring the king.* नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः, *and the soldiers were dancing, and laughing, and singing.*

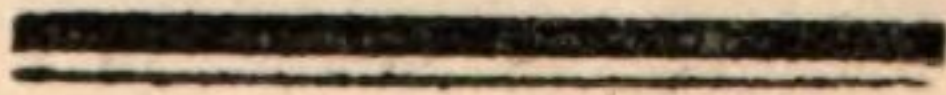
3. If a different construction is used in the two parts of the clause or sentence, the rule does

not apply; sometimes also it is not attended to in the past tenses. As, बाह्यस्व महाभाग ततो द्रक्ष्यसि राघवं, *drive on, O thou possessor of the great share, and thou wilt see Rāmā.* तेभ्यो ऽयंकुरुवंशश्च यदनां भरतस्य च । *from these (sprung) the families of Kūrū, Yūdū, and Bhūrūtā.* सस्रुः पयः पपुरनेनिजुरन्वराणि, *they bathed, drank some water, and washed their clothes.*

4. Conjunctions meaning *if*, do not always require the Subjunctive mood; as, यदि जीवति पश्यति, *if he lives, he sees*; यदि जीवेत् द्रक्ष्यति, *if he should live, he will see.* गुरुश्चेदायानि or आयास्यति अथाधीष्व, *if the tutor comes, or should come, then read.* यदि सत्संगनिरतो भविष्यसि भविष्यसि, *if you associate with the good, you will be (good).*

When a supposition is made, and an inference drawn from it, the Subjunctive mood is commonly used; as, ज्ञानच्चेदभविष्यन् सुखमभविष्यन्, *if there had been knowledge, there would have been pleasure.* यदि may be accompanied with its corresponding conjunction नदा; as, यद्यन्नार्थी पथिको दृष्टो ऽभविष्यन् नदा घृतेनाभोक्ष्यन्, *if a hungry traveller should be seen, then he should be fed with clarified butter.*

When अपि and जानु are used with verbs expressive of contempt in the Indicative mood, Present tense, the verb may have a past, present, or future signification; as, अपि न निन्दसि, *thou also doest, didst, or wilt despise him.*



CHAPTER VIII.

THE SYNTAX OF INTERJECTIONS.



R U L E XX.

Interjections, whether expressed or understood, require the Vocative case ; as,

उवाच शृणु रे पात्र, *he said, Hear! O traveller!* अरे वञ्चक किं त्वया कृतं, *O thou deceiver! what hast thou done?* सखे सविशेषपूजामस्मै विधेहि, *O friend! pay particular respect to him.* नृशंसे पापसंकले क्षुब्धे दुष्कृतकारिणि, *O thou false, malicious, mean, wicked wretch!*

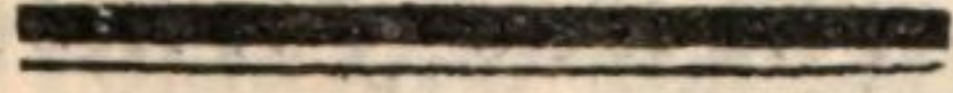
The Interjections are more commonly understood than expressed, and in general no obscurity arises from this, as the termination of the Vocative case, or the construction of the sentence, sufficiently indicates when an exclamation is made.

1. In exclamations of grief the noun is sometimes put in the Objective case ; as, प्रगृह्य बाहू चुक्रोश ह्यपारं शोकसागरं, *and lifting up his hands he cried out, O this impassable sea of trouble.* अहो दुःखमहो कष्टं, *Oh! the affliction! Oh! the distress!*

धिक् and हा always require the Objective case; as, धिष्णीविनं पापिष्ठं, *woe to a wicked life!* हा लोकं, *Alas for the people!* अहो is sometimes used with the Nominative; as, अहो हिरण्यकः स्थायो ऽसि, *O Hērūnyūkā! thou art worthy of praise.*

2. The Interjections used in offerings and invocations require the Dative case; as, पुष्पो वषट् पुष्पं, *Vūshūt to the sun! a flower (I offer).* स्वाहा-
ग्नये पुष्पं, *Swāhā to fire! a flower!* स्वधा पित्रे पुष्पं, *Swādhā to my father! a flower!*

Such expressions as सद्भ्यो नमः, *salutation to the good!* स्वस्ति राज्ञे, *health to the king!* &c. together with the above, may be referred to this place; or, under the consideration that a verb is understood, to the 11th Rule.



CHAP. IX.

EXAMPLES OF PARSING.

Having finished the rules which relate to the formation of words and sentences, it is now necessary to furnish some examples to illustrate the proper application of them.

इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
सर्वं सलिलमेवासीत् पृथिवी तत्र निर्मिता ॥

O prince! learn of me the origin of the world: (at first) all was as water, and from this the earth was formed.

Ramāyāṇā.

इमां, an adjective pronoun of the demonstrative kind, fem. gen. sing. num. obj. case; agreeing with the succeeding word according to Rule III. of Syntax, which says: "Adjectives, and words used adjectively, must agree with the nouns which they qualify in gender, number, and case."

लोकसमुत्पत्तिं, a compound sub. of the 3rd genus and 2nd species, of the 2nd declension, fem. gen. sing.

num. obj. case, governed by the verb निबोध, according to Rule VIII. which says : “ Transitive verbs, whether common, active, or deponent, govern the objective case.”

लोकनाथ, a compound of the same kind as the preceding, of the 1st decl. mas. gen. sing. num. voc. case, according to Rule XX. which says : “ Interjections, whether expressed or understood, require the vocative case.”

निबोध, a verb trans. of the 1st conj. compounded of the preposition नि and बुध्—ञ, इर्, *understand* ; Act. and Mid. Pres. बोधति, ने. Perf. बुबोध, बुबुधे. Fut. बोधिष्यति. the imp. mood, 2nd per. sing. agreeing with its nom. case त्वं understood, according to Rule VII. which says : “ A verb must agree with its nom. case, expressed or understood, in number and person.”

मे, a personal pronoun, first person, sing. num. poss. case, governed by the verb निबोध, according to Rule XIII. which says : “ When two words of different significations are connected together, the verb requires the latter or connected word to be in the poss. case ; but when the simple relation of one to the other is expressed, the latter must be in the locative case.”

सर्व्व, an adjective pronoun of the indef. kind, neuter gen. sing. num. nom. case, agreeing with सलिलं according to Rule III. as before.

सलिलम्, for सलिलं by Rule IV. of Orthography, which says ; “ ’, when followed by ड—प, becomes ड—म ; when followed by a vowel, म्.” It is a com-

mon substantive of the 1st declension, neut. gen. sing. num.; and nom. case to the verb आसीत्.

एव, an adverb of comparison.

आसीत्, an anomalous defective verb*, indic. mood, imperf. tense, 3rd person sing. agreeing with its nom. case सलिलं, according to Rule VII. as before.

पृथिवी, a common sub. of the 4th declension, fem. gen. sing. num.; nom. case to the verb आसीत्.

तत्र, an adverb of place.

निर्मिता, a passive participle of the indef. tense, compounded of the preposition निर् and मा—ङ्, लि, *measure*. Pres. pass. मीयते. Perf. ममे. Fut. माना or मायिता. Indef. अमायि, part. मित; the fem. gen. sing. num. nom. case, agreeing with the sub. पृथिवी, according to Rule XVI. which says: “Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed.”

निष्प्रभे ऽस्मिन् निरालोके सर्वतस्तमसावृते ।

वृहदण्डमभूदेकं प्रजानां बीजमयम् ॥

When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures.

Mūhābhārūtā.

निष्प्रभे, a compound adjective of the 1st genus and 5th species, neut. gen. sing. num. loc. case, agreeing with जगति understood, according to Rule III. note 5.

इस्मिन् (for अस्मिन् by Rule III. Note 3*,) an adjective pronoun of the demonstrative kind, neut. gen. sing. num. loc. case, agreeing with जगति according to Rule III. or used substantively according to Rule III. Note 5.

निरालोके, a compound of the same kind as the preceding, having also the same agreement.

सर्व्वतस्, (for सर्व्वतः by Rule VI.) an adverb of place.

तमसा, a common sub. of the 5th decl. neut. gen. sing. num. inst. case, governed by the participle वृते, according to Rule XVI.

वृते, a passive participle of the indef. tense, from वृ—ञ, *screen*; the loc. case, having the same agreement as इस्मिन्.

वृहद्, (for बृहन् by Rule VIII.) an adjective, positive state, neut. gen. sing. number, nom. case, agreeing with अण्डम् according to Rule III.

अण्डम्, (for अण्डं by Rule IV.) a common sub. of the 1st declension, neut. gen. sing. num. nom. case to the verb अभूत्.

अभूद्, (for अभूत् by Rule VIII.) an anomalous verb active of the 1st conjugation, from भू *be*; Pres.

* The rules referred to in parentheses at the beginning of the sentence may be found in the Orthography, and those referred to at the end of the sentence in the Syntax.

भवति, perf. बभूव, fut. भविता, indef. अभूत्; the indic. mood, indef. tense, third person sing. agreeing with its nom. case अण्डं, according to Rule VII.

एकं, a numeral adj. neut. gen. sing. num. nom. case, agreeing with अण्डं by Rule III.

प्रजानां, a common sub. of the 1st declension, fem. gen. plur. num. poss. case, governed by बीजम् according to Rule I.

बीजम्, (for बीजं by Rule IV.) a common sub. of the 1st declen. neut. gen. sing. num. nom. case, corresponding with अण्डं, according to Rule I.

अद्ययं is a compound adjective of the 1st genus, and 5th species, agreeing with बीजं according to Rule III.



स्त्रीत्वे पुंस्त्वे विशेषो वा जातिनामाश्रमादिषु ।

न कारणं मद्भजने भक्तिरेव हि कारणं ॥

In my worship the distinction of sex, caste, name, profession, &c. avails nothing; but faith is all prevalent.

Bhāgāvūtā.

स्त्रीत्वे, a common sub. of the 1st declen. neut. gen. sing. num. loc. case, according to Rule II. पुंस्त्वे is the same.

विशेषो, (for विशेषः by Rule V.) a common sub. of the 1st dec. the mas. gen. sing. num. nom. case to the verb अस्ति understood.

वा, a disjunctive conjunction. See Rule XIX.

जातिनामाश्रमादिषु, a compound sub. of the 1st genus and species, the second decl. mas. gen. plu. num. loc. case, according to Rule II.

न, an adverb of negation.

कारणं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. note 2.

मङ्गजने, a compound sub. of the 3rd genus and 4th species, the 1st decl. neut. gen. sing. num. loc. case, according to Rule II.

भक्तिर् (for भक्तिः by Rule V.) a common sub. of the 2d decl. fem. gen. sing. num. and the nom. case to अस्ति understood.

एव, a disjunctive conjunction.

हि, an expletive conjunction.

कारणं, the same as before.

निषीय यस्य क्षितिरक्षिणः कथां तथाश्नियन्ते न बुधाः सुधामपि ।

The words of which king the learned relished more than nectar.* Noishüdhă.

निषीय, an indeclinable participle, from नि and पी *drink*, agreeing with बुधाः according to Rule XVI.

यस्य, a relative pronoun, agreeing with the next word by Rule VI.

* Hom. Iliad. b. i. l. 249.

क्षितिरक्षिणः, a compound adjective of the 2nd genus and 1st species, used substantively; the mas. gen. sing. num. poss. case, governed by कथा according to Rule I.

कथा, a common sub. of the 1st dec. fem. gen. sing. num. obj. case, governed by निषीय, according to Rule XVI.

तथाद्रियन्ते, (for तथा + आद्रियन्ते by Rule I.) तथा, an adverb of comparison. आद्रियन्ते, a regular trans. deponent verb of the 6th conjugation, from आ and दृ, ड, श, favor; pres. आद्रियन्ते, perf. आद्रे, fut. आर्त्ता. The ind. mood, present tense, 3rd person plural, agreeing with बुधाः, according to Rule VII.

न, an adverb of negation.

बुधाः, an adjec. pos. state, used substantively; the mas. gen. plu. num. and nom. case to आद्रियन्ते.

सुधामपि, (for सुधा + अपि by Rule IV.) सुधा is a com. sub. of the 1st dec. fem. gen. sing. num. obj. case, governed by आद्रियन्ते, according to Rule VIII. अपि is a copulative conjunction.

विद्या बन्धुजनो विदेशगमने विद्या परन्दैवतं—

विद्या राजसुपूजिता शुचिधनं विद्याविहोतः पशुः ।

Learning is a friend in travelling to a foreign country, it is an excellent fortune, it is highly respected by kings, it is pure wealth, and he who is without it is a brute. Bhūrtry-hūry.*

* Cicer. pro Archia, p. 16.

विद्या, a com. sub. of the 1st decl. fem. gen. sing. num. nom. case to the verb अस्ति understood.

बन्धुजनो, (for बन्धुजनः by Rule V.) a compound sub. of the 3rd genus and 2nd species, the 1st decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 2.

विदेशगमने, a compound like the preceding, but of the neut. gen. and loc. case, according to Rule II.

विद्या, as before.

परन्दैवतं, (for परं + दैवतं by Rule IV.) परं an adjective, positive state, agreeing with दैवतं by Rule III. दैवतं, a com. sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 2.

राजसुपूजिता, a compound adjective of the 2nd genus and species, fem. gen. sing. num. nom. case, agreeing with the noun विद्या according to Rule III.

शुचिधनं, a comp. sub. of the 3rd genus and 1st species, or it may be considered as two words like परन्दैवतं.

विद्याविहीनः, a compound adjective like राजसुपूजिता, but mas. gen., agreeing with नरः understood.

पशुः, a com. sub. of the 2nd decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 2.

तावच्चशोभते मूर्खो यावत् किञ्चिन्न भाषते ॥

A fool, whilst he holdeth his peace, is counted wise. Chāṇḍīya.

मावच्च, (for मावन् + च by Rule IX.) an adverb of comparison, corresponding with यावन्. See Rule XVII. Note 3.

शोभते, a regular intrans. deponent verb of the 1st conj. from शुभ्—ङ, लृट्, *shine*; pres. शोभते, perf. शुशुभे, fut. शोभिष्यति; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case मूर्खी, according to Rule VII.

मूर्खी, (for मूर्खः by Rule V.) an adjective used substantively, of the mas. gen. sing. num. and is the nom. case to the verb शोभते.

किञ्चिन्न, (for किञ्चित् + न by Rule VIII.) किञ्चित् an adjective pronoun of the indef. kind, neut. gen. sing. num. obj. case. governed by the verb भाषते, according to Rule VIII. न, an adverb of negation.

भाषते, a regular transitive deponent verb of the 1st conj. from भाष्—ङ, ऋ, *speak*; pres. भाषते, perf. बभाषे, fut. भाषिष्यति; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case सः understood, according to Rule VII.

चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्ध्यते ।

निन्दैश्च लक्षणेर्धृक्ता जायन्ते ऽनिष्कृतैर्नरः ॥

Therefore sacrifice should be constantly made for our purification, since they whose sins are not cleansed, are born distinguished by some odious deformity. Prāyushchittā-tūtwā.

चरितव्यम्, (by Rule IV.) a pass. participle of the 1st fut. tense, from चर्, *move, act* ; pres. चर्यते, perf. चरे, fut. चरिता, agreeing with प्रायश्चित्त according to Rule XVI.

अनो (for अतः by Rule V.) a copulative conjunction.

नित्यं, an adverb of time.

प्रायश्चित्तं, a common sub. of the 1st dec. neut. gen. sing. num. nom. case to अस्ति understood.

विशुद्धये, a common sub. of the 2nd dec. fem. gen. sing. num. dative case, according to Rule I. Note 2.

निन्दैश्च, (for निन्दैः + च by Rule VI.) an adjec. pos. state, agreeing with लक्षणैः, according to Rule III. च is a copulative conjunction.

लक्षणैः, (for लक्षणैः by Rule V.) a common sub. of the 1st dec. neut. gen. sing. num. inst. case, governed by युक्ता, according to Rule XVI.

युक्ता, (for युक्ताः by Rule V. Note 2.) a pass. participle of the indef. tense from युज्—घ, ज, आ, इर्, *unite* ; Act. and Mid. pres. युनक्ति, युंक्ते, perf. युयोज, युयुजे, fut. योक्ता, agreeing with अनिष्कृतैः, according to Rule XVI. or Rule III. note 5.

जायन्ते, an anomalous verb*, the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case अनिष्कृतैः, according to Rule VII.

अनिष्कृतैः, (for अनिष्कृतैः by Rule III. Note 3.) a compound adjective of the 1st genus and 3rd species, used substantively, the mas. gen. plu. num. and nom. case to the verb जायन्ते.

* See p. 237.

यतोवा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।

From whom (God) all these things have sprung, and by whom they subsist.

Vaidā.

यतो, (for यतः by Rule V.) a relative pronoun, the mas. or neut. gen. sing. num. abl. case for यस्मान्*, governed by the verb जायन्ते, according to Rule XII.

वा, an expletive.

इमानि, an adjective pronoun of the demonstrative kind, agreeing with भूतानि, according to Rule III.

भूतानि, a common sub. of the 1st decl. neut. gen. plu. num. and nom. case to जायन्ते.

जायन्ते, an anomalous verb, the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

येन, a relative pronoun, sing. num. mas. or neut. gen. inst. case, governed by the verb जीवन्ति, according to Rule X.

जातानि, a passive participle of the indef. tense, from the preceding verb ; the neut. gen. plu. num. nom. case, agreeing with भूतानि, according to Rule XVI.

जीवन्ति, a regular intran. verb active of the 1st conjugation, from जीव्—ञ, *live* ; pres. जीवति, perf. जिजीव, fut. जीविता ; the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

* See page 60.

अभिषेकादिगुणयुक्तास्य राज्ञः प्रजापालनं परमोधर्मः तच्च
दुष्टनिग्रहमन्तरिण न सम्भवति दुष्टपरिज्ञानञ्च व्यवहारदर्श-
नेन विना नेति व्यवहारदर्शनमहरहः कर्तव्यमित्युक्तं ।

*The most important duty of an inaugurat-
ed king (is) the preservation of his subjects :
this cannot be done without discountenancing
the wicked, and an intimate knowledge of
the wicked cannot be gained without the study
of the law : hence it is said, that the study of
the law should be attended to daily.*

Mêtākshūrā.

The first word is a compound adj. of the 2nd genus and species, the mas. gen. sing. num. poss. case, agreeing with राज्ञः, according to Rule III.

राज्ञः, a common sub. of the 5th dec. mas. gen. sing. num. poss. case, governed by धर्मः, according to Rule I.

प्रजापालनं, a compound sub. of the 3rd genus and 2nd species, the 1st dec. neut. gen. sing. num. nom. case, according to Rule VII. Note 3.

परमो, (for परमः by Rule V.) an adj. pos. state, agreeing with धर्मः, according to Rule III.

धर्मः, a common substantive of the 1st dec. mas. gen. sing. num. and nom. case to the verb अस्ति understood.

तच्च, (for तन् + च by Rule IX.) तन् a personal pronoun, 3rd pers. sing. num. neut. gen. and nom. case to the verb सम्भवति. च is a copulative conj. see Rule XVIII.

दुष्टनिग्रहम्, (by Rule IV.) a compound sub. of the 3rd genus and 2nd species, the 1st declension, neut. gen. sing. num. obj. case, governed by अन्तरेण, according to Rule XVIII. Note 1.

अन्तरेण, a separable preposition.

न is an adverb of negation.

सम्भवति, an anomalous verb active of the 1st conjugation, from सं and भू be, (see page 234.) the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case नन्, according to Rule VII.

दुष्टपरिज्ञानञ्च, (by Rule IV.) a compound of the same species as दुष्टनिग्रहं, nom. case to सम्भवति understood. च is a copulative conjunction.

व्यवहारदर्शनेन, a compound of the same species as the last, the instrumental case governed by विना, according to Rule XVIII. Note 1.

विना is a separable preposition.

नेति, (for न + इति by Rule III.) न an adverb of negation, and इति an adverb of quality.

व्यवहारदर्शनम्, a compound sub. as before, but in the nom. case.

अहरहः, a compound adverb, formed by doubling अहः, according to Rule V. of Orthography.

कर्त्तव्यम्, (by Rule IV.) a passive participle of the 1st fut. tense from कृ—द्, do ; pass. pres. क्रियते, perf. चक्रे, fut. कर्त्ता, prec. कृषीष्ट, inf. कर्त्तुं, parts. कर्त्तव्य करणीय कार्य; the neut. gen. sing. num. nom. case, agreeing with the preceding noun according to Rule XVI.

इत्युक्तं, (for इति + उक्तं by Rule III.) इति, an adverb of quality. उक्तं, a pass. participle of the indef. tense from the anomalous verb वच्—ल, औ, *speak*, (see page 238;) the sing. num. neut. gen. nom. case, agreeing with वचनं understood, according to Rule XVI.

सर्वसम्भवात्सम्भवे ऽपि सत्वासम्भवाद्भेदः प्रमाणकुशलैः ।

(*The relief to be acquired from sensible objects*) is disregarded by those who are acquainted with the nature of human misery, because these objects cannot afford relief in every case, and because, even where they do, they cannot do it constantly*. *Sāṅkhyā.*

सर्वसम्भवात्, a compound sub. of the 3rd genus 1st species, the 1st decl. mas. gen. sing. num. abl. case, according to Rule I. Note 2.

सम्भवे, a com. sub. of the 1st decl. mas. gen. sing. num. loc. case, according to Rule II.

ऽपि, (for अपि by Rule III. Note 3.) a copulative conjunction.

सत्वासम्भवाद्, the same as the first word.

भेदः, (for हेयः by Rule VIII.) a pass. participle of the 1st fut. tense, from ह, *quit*, agreeing with प्रतीकारः understood, according to Rule XVI.

* On comparing this with the ethical and philosophical writings of Aristotle, it will be observed how much they agree in style, particularly in the quality of precision.

प्रमाणकुशलैः, a compound adjec. of the 1st genus, 4th species, used substantively, the inst. case plu. governed by हेयः, according to Rule XVI.

मम वचनमस्ति कश्चित् एवम्भूतो विद्वान् योमम पुत्राणां
नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रो-
पदेशेन पुनर्जन्म कारयितुं समर्थः ।

*My inquiry is: 'Is there any one so learn-
ed, as to be able, by moral instruction, to effect
the second birth of my sons, who are now
continually going astray, and ignorant of
the shāstrās?'* *Hetōpūḍaishā.*

मम, a personal pronoun of the 1st person sing. num. poss. case, governed by वचन, according to Rule VI. Note 5.

वचनम्, (for वचनं by Rule IV.) a com. sub. of the 1st decl. neut. gen. sing. num. and nom. case to अस्ति.

अस्ति, an anomalous defective verb, indic. mood, pres. tense, 3rd person sing. agreeing with वचनं, according to Rule VII.

कश्चित्, an adjec. pronoun of the indef. kind, sing. num. mas. gen. nom. case to अस्ति understood.

एवम्भूतो, (by Rule V.) a compound adj. of the 2nd genus and species, agreeing with कश्चित्, according to Rule III. Note 5.

विद्वान्, a perfect participle from विद्, agreeing with कश्चिन्, like the preceding word.

यो, (for यः by Rule V.) a relative pronoun, agreeing with its antecedent कश्चिन्, according to Rule VI. and nom. case to अस्ति understood.

मम, like the first word, governed by पुत्राणां, according to Rule VI. Note 5.

पुत्राणां, a common sub. of the 1st decl. mas. gen. plu. num. poss. case, governed by पुनर्जन्म, according to Rule I.

नित्यम्, (for नित्यं by Rule IV.) an adverb of time.

उन्मार्गगामिनाम्, (by Rule IV.) a compound adjec. of the 2nd genus, 1st species; agreeing with पुत्राणां, according to Rule III.

अधिगतशास्त्राणाम्, (by Rule IV.) a compound adjec. of the 1st genus and 3rd species, agreeing with पुत्राणां.

इदानीं, an adverb of time.

नीतिशास्त्रोपदेशेन, a compound noun of the 3rd genus and species, the 1st decl. mas. gen. sing. num. inst. case, governed by कारयितुं, according to Rule X.

पुनर्जन्म, a com. sub. of the 3rd genus, 6th species, the 5th dec. neut. gen. sing. num. obj. case, governed by कारयितुं, according to Rule IX. Note 1.

कारयितुं, a causal verb from कृ—द, ज्ञ, do; pres. कारयति, perf. कारयामास, fut. कारयिता; the infinitive mood governed by समर्थः, according to Rule XIV. Note 1.

समर्थः, a compound adjec. of the 1st genus and 5th species, agreeing with कश्चिन्, according to Rule III. Note 5.

आत्मनः किं निमित्तं दुःखं शरीरपरिग्रहनिमित्तं । शरीर
परिग्रहः केन भवति कर्मणा । कर्म वा केन भवति इति
चेत् रागादिभ्यः । रागादिः केन भवतीति चेदभिमानात् ।
अभिमानः केन भवतीति चेदविवेकात् । अविवेकः केन भव-
तीति चेदज्ञानात् । अज्ञानं केन भवतीति चेत् न केनापि
भवतीति अज्ञानमनाद्यनिर्वचनीयं ।

*What is the cause of the soul's misery?
Its having taken a body. How came it to
take a body? Through works. How came
works to exist? Should this (be asked, the
answer is), From passion, &c. How came
passion &c.? From pride. How came pride?
From the want of discrimination. How
came the want of discrimination? From ig-
norance. How came ignorance? It can be
traced to no cause: it is underived and inex-
plicable*.*

Sūnkurāchāryā.

As the above is only a number of simple questions and answers, containing little more than a nom. case, and the verb *to be* followed by an inst. or abl. case, it is left as an easy specimen for the exercise of the learner.

* Thus is human reason baffled in tracing the origin of evil!

PART IV.

PROSODY.



PROSODY treats principally of versification, though as a general term it includes whatever belongs to poetry.

There are two classes of Sanscrit poetry, the one measured by the number of syllables, the other by the time occupied in their pronunciation.

In both these classes two lines constitute the verse; the different metres make the lines long or short, quick or slow, but never affect their number.

Rhyme is nearly as little used in Sanscrit as it is in Latin, Greek, or Hebrew; it sometimes occurs where it is not designed, and where consequently it is not regarded as essential to the verse.

PRELIMINARY OBSERVATIONS.

Quantity, feet, and pauses are constituent parts of verse, and must be well understood before any one can pronounce and scan with accuracy any poetical composition: hence it becomes necessary to explain these, previous to furnishing examples of the different kinds of versification.

1. *Of Quantity.*

The Quantity of a syllable is the time occupied in its pronunciation: it is considered as long or short.

When great exactness is observed in the measurement of time, a short vowel, before a single final consonant, is accounted equal to only half a short vowel; but with a grave accent, equal to three short ones.

There are no doubtful vowels in the language, and on this account, the rules necessary to distinguish the quantity of the syllables are very few; the following will always be found sufficient.

1. अ, इ, उ, ऋ, लृ are short, and आ, ई, ऊ, ॠ, ॡ, ए, ऐ, ओ, औ, are long by nature.

2. A vowel short by nature, is long by position, when it comes before a double consonant.

It is of no consequence whether the compound consonant follows the vowel in the same word, or in two distinct words, because the whole verse is regarded as one continued sound.

3. A short vowel before two consonants, the last of which is the liquid र, may be long or short.

4. A short vowel followed by ' or : is always long.

5. The last syllable of every line is accounted common.



2. *Of Poetical Feet.*

There are three kinds of feet commonly used in Sanscrit poetry.

1st, Monosyllabic. Of which there are two, the long (-) and the short (◡), गā, गă. By compounding these the next are formed.

2nd. Dissyllabic. Of these there are four :

A Spondee	(- -)	वाक्यं,	<i>a word or discourse.</i>
A Trochee	(- ॐ)	पद्मं,	<i>a water-lily.</i>
An Iambus	(ॐ -)	नटे,	<i>on the shore.</i>
A Pyrrhic	(ॐ ॐ)	श्रुतिं,	<i>the Vaidā.</i>

3rd. Trisyllabic. Of these there are eight :

A Molossus	(- - -)	नारोमिः,	<i>with the woman.</i>
A Bacchic	(ॐ - -)	उदारः,	<i>great.</i>
A Cretic*	(- ॐ -)	लोचना,	<i>by the eye.</i>
An Anapæst	(ॐ ॐ -)	नयितुं,	<i>to take.</i>
An Antibacchic	(- - ॐ)	अत्यङ्गुत्,	<i>very astonishing.</i>
An Amphibrach	(ॐ - ॐ)	पुनानुं,	<i>may he purify.</i>
A Dactyl	(- ॐ ॐ)	चञ्चलं,	<i>fickle.</i>
A Tribrach	(ॐ ॐ ॐ)	कुसुमं†,	<i>a flower.</i>

* Or Amphimacer.

† The feet are all so arranged, that reckoning from the first and last to the middle, they are opposite to each other in quantity.

In addition to the preceding there is also one Quadrasyllabic foot, a Proceleusmatic (. . . .); as, अतिमहत्, *very great*.

The feet most commonly used are the Trisyllabic. The Monosyllabic and Dissyllabic are generally used at the end of a line or half line, or for verses too short to admit of Trisyllabic feet.

3. OF PAUSE, &c.

Pauses are of two kinds, the *sentential* and the *harmonic*: the former is a short suspension of the voice, and is used at the end of a line or verse; the latter is a variation in the tone of the voice, and is used in different parts of the verse.

| is the sign used for the *sentential* pause; the *harmonic* has no characteristic mark, and will therefore be distinctly specified wherever it occurs.

The *Tones* used by the Natives in repeating verse are so peculiar, that it is impossible to form a correct idea of them without hearing them, and almost equally impossible

after hearing them exactly to imitate them. They combine within them a mixture of the tones both of reading and of singing.

Accents and *Emphasis* form no distinguishing part of Sunscrit prosody. The great variety of sound arising from long and short vowels, aspirated and unaspirated consonants, seems to supply their place both in Poetry and Prose.

CHAPTER I.

OF THE

FIRST CLASS OF POETRY,

MEASURED

BY THE NUMBER OF SYLLABLES.

Of this class there are three orders, and the verses in each order consist of four component parts. In the first order, all the four parts of the verse are alike ; in the second, every two parts are alike ; and in the third, the four parts differ from each other.

In treating of each order, with a view of conveying a correct idea of Hindoo versification, a whole verse will be given of the first species under every genus.

Afterwards, when there are several other species as in the first Order, or several genera as in the second; for the first order, in which the four parts of the verse are alike, one part will be given; for the second, in which every two parts are alike, two will be given; and for the third, in which the four parts are different, the whole verse will be regularly given.

This arrangement will considerably abridge the first order, which will still be much larger than the remaining two, and will not in the least degree obscure the subject, because one example of every species of verse, will shew its nature just as well as four, or any other number.

SECTION I.

OF THE

FIRST ORDER,

OR

Of Verses in which every half line is alike.

In Verses of this Order the distinction of the Genera and Species is worthy of attention.

The Genera take their rise from the number of syllables in the verse, and the Species from the kinds of feet employed in the measurement of those syllables.

There are twenty-seven genera, and under each genus the species vary from one to fifteen.

The first genus begins with one syllable to the half line or four to the verse, and proceeds regularly to twenty-seven, adding one syllable to each half line for every additional genus; so that the last concludes with twenty-seven syllables to the half line, or one hundred and eight to the verse.

After this whatever number of syllables may be added to the verse, the name of the genus is still the same, though the names of the species are changed.

Verses under five, or above twenty-seven syllables to the half line, do not frequently occur.

FIRST GENUS.

Of this there is only one species, a long syllable.

1. श्रीस्ते ।

सास्ति ॥

May this prosperity be yours.

SECOND GENUS.

Of this there is only one species, a spondee.

1. गोपस्त्रोभिः ।

कृष्णारेमे ॥

Crishnā played with the shepherdesses.

THIRD GENUS.

Of this there are two species:

1st. A molossus. 2nd. A cretic.

1. गोपानां नारीभिः ।

क्षिष्टो ऽद्यात् कृष्णवः ॥

May Crishnā, who was embraced by the shepherdesses, bless you.

2. साम्गो—|

That deer.

FOURTH GENUS.

Of this there are two species.

1st. A molossus and long syllable. 2nd. A tribrach and long syllable.

1. भास्वत्कन्या सैकाधन्या ।

यस्याः कूले कृष्णो ऽखिलत् ॥

Happy Yūmūnā, on whose banks Crishnā played !*

2. ———— ननुसती ।

Behold the faithful wife !

FIFTH GENUS.

Of these there are two species :

1st. A dactyl and spondee. 2nd. An anapæst and iambus.

1. कृष्णसनाया तर्णकपङ्क्तिः ।

यामुनकच्चे चारुचचार ॥

Abundance of calves roved with Crishnā their keeper on the banks of the Yūmūnā.

2. अभवन् प्रियाः ———— ।

They were the beloved ones.

SIXTH GENUS.

Of this there are three species :

1st. An antibacchic and bacchic.

2nd. A tribrach and bacchic.

3rd. Two bacchics.

* Lit. Daughter of the Sun.

1. मूर्तिर्मुरशत्रोरत्यद्भुतरूपा ।
आस्तां मम चित्ते नित्यं तनुमध्या ॥

May the astonishing shape of Mûra's enemy be continually in my mind.

2. शशिवदनानां— — — — — ।

Having faces like the moon.

3. हरेसोमराजो— — — — — ।

O Hury! (thy fame) is like the shining moon.

SEVENTH GENUS.

Of this there are three species :

- 1st. Two tribrachs and a long syllable.
2nd. An amphibrach, anapæst, and long syllable.
3rd. A molossus, anapæst, and long syllable.

1. रविदुहितृते नवकुसुमततिः ।
यद्वित मधुमती मधुमयनमुदं ॥

The rows of new sweet flowers by the side of the Yû-mûnă gave pleasure to Mûdhûmûthûnă.

2. — — — — — कुमारललितासा ।

That youthful playful form.

3. — — — — — हस्तीद्रावदलेखा ।

The foaming froth of a large elephant.

EIGHTH GENUS*.

Of this there are five species :

- 1st. Two dactyls and a spondee.
- 2nd. A dactyl, bacchic, and iambus.
- 3rd. Two molossuses and a spondee, with a pause at the 4th and 8th syllables.
- 4th. A trochee, cretic, and amphibrach.
- 5th. An amphibrach, cretic, and iambus.

1. यामुँनसैकतदेशे गोपबधूजनकेलौ ।
कंसरिपोर्गतिलीला चित्रपदाजगदयात् ॥

May the playful motion of Crishnā's feet, which was wonderfully diversified in his amours with the shepherdesses on the banks of the Yūmūnā, preserve the world !

2. ————— नन्दसुतं माणवकं ।

The youth, the son of Nundā.

3. वासोवल्ली विद्युन्माला ————— ।

The folds of his clothes were like flashes of lightning.

4. धीः समानिका परेण ————— ।

Wisdom equal to another's.

5. श्रुतिस्मृतिप्रमाणिका ————— ।

Deriving proof from the Vaidā and shāstrās.

* Anacreon's Odes in Greek are nearly parallel to this and the preceding metre.

NINTH GENUS.

Of this there are three species :

1st. Two tribrachs and a molossus.

2nd. A dactyl, molossus, and anapæst.

3rd. An anapæst, amphibrach, and amphimacer.

1. ॐदत॑ट॒निक॑ट॒क्षौ॒णौ भुज॑ग॒णि॒षु॒सु॒ता या॑सीत् ।

मुर॑रि॒पु॒द॒लि॒ते ना॑गे व्रज॑जनसुखदा साभूत् ॥

The ground by the side of a lake which was infested with young serpents, after the old one was trampled under foot by Mûra's enemy, became a delightful spot to the inhabitants of Vriġā.

2. ———— त॒न्म॑णि॒म॒ध॒स्फो॑त॒रु॒चा ।

Shining with the bright rays from the pearl in the midst.

3. ———— य॒मु॒ना॒भु॒ज॒ग॒संग॑ता ।

Yūmūnā troubled with serpents.

TENTH GENUS.

Of this there are four species :

1st. A dactyl, molossus, anapæst, and long syllable.

2nd. A molossus, dactyl, anapæst, and long syllable.

3rd. A tribrach, amphibrach, tribrach, and long syllable.

4th. A tribrach, cretic, amphibrach, and long syllable.

1. कायमनोवाक्यैः परिशुद्धै र्यस्य सदा कंसद्विषिभक्तिः ।

राज्यपदे हर्म्यालिरुदारा रुक्मवती विघ्नः खलु तस्य ॥

To him who is constantly devoted to Kūṅgsā's enemy with his whole body, mind, and words, the fine golden palaces of kings will only be an annoyance.

2. पीलामत्तमधुमधुपाली ————— ।

The bees became intoxicated with drinking honey.

3. त्वरितगतिव्रजयुवतिः ————— ।

The youth of Vṛjā were swift in motion.

4. ————— सुकृतशालिनां मनोरमा ।

Captivating the minds of the virtuous.

When the first species has a pause at the fifth syllable, it is accounted a new species.

ELEVENTH GENUS.

Of this there are twelve species :—

1st. Two antibacchics, an amphibrach, and spondee.

2nd. An amphibrach, antibacchic, amphibrach, and spondee.

3rd. A tribrach, two amphibrachs, and an iambus.

4th. A molossus, two antibacchics, and a spondee, with a pause at the 4th and 11th syllables.

5th. A molossus, dactyl, antibacchic, and spondee.

6th. A molossus and long syllable, two tribrachs, and a long syllable.

7th. A dactyl, antibacchic, tribrach, and spondee.

8th. An amphimacer, tribrach, amphimacer, and spondee.

9th. An amphimacer, tribrach, dactyl, and spondee.

10th. Three dactyls, and a spondee.

11th. An antibacchic, two amphibrachs, and an iambus.

12th. An amphimacer, amphibrach, amphimacer, and iambus.

1. गो॒ष्ठे गि॒रिं स॒थ॒क॒रेण॑ धृ॒त्वा रु॒ष्टे॒न्द्रव॒ज्राह॑तियु॒क्तदृ॒ष्टौ ।

यो गो॒कुलं॑ गो॒पकु॒लञ्च॑ सु॒स्थं च॒क्रे स॒ वो र॒क्षतु॑ च॒क्रपा॒णिः ॥

*May he who has a discus in his hand preserve you ;
he who, when the incensed Indra poured down his destructive thunderbolts, kept both the herd and herdsmen safe in their stall, by holding over them a mountain in his left hand.*

2. उ॒पे॒न्द्रव॒ज्रादि॑म॒णिक्क॒टाभिः॑ ————— ।

*Shining with the pearly brightness of thunderbolts,
&c.*

3. ति॒मिर॑मु॒दस्य॑मु॒खं सु॒मुखी॑ ————— ।

She beautiful (beheld) his darkness-destroying face.

4. ————— पुंसां अद्वाशालिनो विष्णुभट्टिः ।

True faith in Vishnū (promotes the holiness) of men.

5. ————— वातोर्मी पोतमिवाम्भोधिमध्ये ।

As a raging wind (destroys) a boat in the midst of the sea.

6. फुल्लवल्ली भ्रमरविलसिता ————— ।

An expanded flower adorned with humming bees.

7. ————— स्यादनुकूला जगति न कस्य ।

Is there any one in the world, whose (wish) has not been granted ?

8. ————— क्षणावेणुनिन्दैरधोद्वता ।

She was startled at the sound of Crishnā's flute.

9. ————— स्वागतादरकरः सुरवर्गः ।

All the gods respect him.

10. देवसदोद्यकदम्बतलस्थः ————— ।

Placed at the bottom of the Kūdumbā tree, under which the gods assemble.

11. ————— चानूरमहामट मोटनकं ।

The destruction of the great armies of the infernals.

12. ————— श्येन्यशेषलोकपावनोसदा ।

White and constantly purifying all people.



TWELFTH GENUS*.

Of this there are fifteen species :

- 1st. A cretic, tribrach, dactyl, and anapæst.
- 2nd. An amphibrach, antibacchic, amphibrach, and amphimacer.
- 3rd. An amphibrach and anapæst, and the same repeated.
- 4th. Four bacchics.
- 5th. Four anapæsts.
- 6th. Four cretics.
- 7th. Two molossuses, and two bacchics.
- 8th. An anapæst, amphibrach, and two anapæsts.
- 9th. A tribrach, two dactyls, and a cretic.
- 10th. Two tribrachs, and two cretics.
- 11th. A tribrach and bacchic, and the same repeated.
- 12th. A tribrach, two amphibrachs, and a bacchic.
- 13th. A tribrach, two amphibrachs, and a cretic.
- 14th. An antibacchic and bacchic, and the same repeated.
- 15th. A molossus, dactyl, anapæst, and molossus.

* The metre commonly employed in Greek tragedies very much resembles this.

1. चन्द्रवर्त्मनिहितं घनतिमिरैः राजवर्त्मरहितं जनगमनैः ।
इष्टवर्त्म तदलं कुरुसरसे कुञ्जवर्त्मनिहरिस्तवकुतुकी ।

The path of the moon is obstructed by thick darkness, that of the king is destitute of people; then choose your own path; Hury your delight is in the paths of the groves.

5. विलासवंशस्थविलं मुखानिलैः ————— ।

The sweet-tuned flute (was filled) by the wind of his mouth.

3. ————— कलिन्दतनयाजलोद्धतगतिः ।

The swelling motion of the waters of the Yūmūnā.

4. ————— भुजङ्ग प्रयातं द्रुतं सागराय ।

O Serpent! (make) your departure quickly to the sea.

5. मुदितोटकलेरपनेतुमर्धं ————— ।

Happy to obtain freedom from sin in the iron age, go.

6. ————— मूर्तिरास्तां ममैवोरसि स्रग्मिनी ।

May his form be a bracelet in my bosom.

7. ————— भ्रातः सम्पन्नाराधनावैश्वदेवी ।

O brother! every goddess will be worshipped.

8. प्रमिताक्षरामुररिपोर्मणितिः ————— ।

The melodious sound of Crishnā's voice.

9. द्रुतविलम्बितचारुविहारिणं ————— ।

Enchanting by his swift, slow, and delightful paces.

10. ————— पदजलरुहि यस्य मन्दाकिनी ।

From whose lotus feet the Mündākēnee sprung.

11. विपिनविहारे कुसुमविचित्रा ————— ।

His form is adorned with flowers when he wanders in the grove.

12. तवमुखतामरसं मुरशत्रो ————— ।

Thy lotus face, O enemy of Mūrā!

13. ————— अलिरपिचुम्बति मालतीं मुहुः ।

And the bee is constantly embracing the flower.

14. ————— जातप्रतिविम्बा शोणामणिमाला ।

An image like a chaplet of red pearls.

15. ————— तापोद्धेदे जलधरमालानया ।

New clouds for the destroying of heat.

THIRTEENTH GENUS.

Of this there are nine species :

1st. A molossus, tribrach, amphibrach, cretic, and long syllable, with a pause at the 3rd and 13th syllables.

2nd. An amphibrach, dactyl, anapæst, and amphibrach, with a pause at the 4th and 13th syllables.

3rd. A molossus, antibacchic, bacchic, anapæst, and a long syllable.

4th. Two tribrachs, two anapæsts, and a long syllable.

5th. An anapæst and amphibrach, the same repeated, and a long syllable.

6th. Two tribrachs, two antibacchics, and a long syllable.

7th. An anapæst, amphibrach, two anapæsts, and a long syllable.

8th. An anapæst and amphibrach, the same repeated, and a long syllable.

9th. A tribrach, two amphibrachs, a cretic, and a long syllable.

1. गोपीनामधरमुधारसस्य पनैरुत्तुङ्गस्तनकलसोपगूहनेश्च ।
आश्चर्यैरपि रतविभ्रमैर्मुरारेः संसारे मतिरभवत् प्रहर्षिणीह ॥

In this world the mind of Hūry was delighted with kissing, embracing, and wandering with the shepherdesses.

2. परिधमन् ब्रजरुचिराङ्गनान्तरे ।
Wandering among the beautiful women of Vrūjā.

3. लीलाट्यं मतमयूरध्वनिकान्तं ।
Rendered vocal by the noise of peacocks full of play.

4. चरणकमलयुगचापलचण्डी ।
Terrible in the motion of his lotus-like feet.

5. ————— मुदमचुते वधितमञ्जुभाषिणो ।
She speaking pleasantly promotes the joy of the imperishable one.
6. शरदमृतचञ्चिकाक्षालिते ————— ।
Enjoying the autumnal rains (by the side of a river) irradiated by the light of the moon.
7. यमुनाविहारकुतके कलहंसः ————— ।
A drake in the pleasant parts of the Yümünā.
8. ————— स्मितमाततानं सपदिप्रबोधिता ।
Being awaked at that time, she expressed surprise.
9. क्षुधितमृगेन्द्रमुखं मृगा उपेत्य ————— ।
A deer falling into the mouth of a hungry lion.

FOURTEENTH GENUS.

Of this there are seven species :

1st. A molossus, spondee, two tribrachs, and a molossus.

2nd. An antibacchic, dactyl, two amphibrachs, and a spondee.

3rd. Two tribrachs, a cretic, anapæst, and iambus.

4th. Two tribrachs, a dactyl, tribrach, and iambus.

5th. A molossus, antibacchic, tribrach, molossus, and spondee.

6th. A molossus, anapæst, molossus, dactyl, and spondee.

7th. Two tribrachs, two antibacchics, and a spondee.

1. वी॒र्या॒मै॒र॒ ये॒न॒ ज्व॒ला॒ति॒र॒स॒व॒सा॒त् क्षि॒प्ते॒ —
 दै॒त्ये॒न्द्रे॒ जा॒ता॒ध॒र॒णि॒रि॒य॒म॒स॒म्बा॒धा ।
 ध॒र्म॒स्थि॒त्य॒र्थं॒ प्र॒क॒टि॒त॒त॒नु॒स॒म्ब॒न्धः॒ —
 सा॒धू॒नां॒ बा॒धां॒ प्र॒श॒म॒य॒तु॒ सक॑ंसारिः ॥*

May the enemy of Kūṅgṣā, who became incarnate to establish virtue, and by whom the earth was preserved when Indra was burning with rage, assuage the afflictions of the virtuous.

2. फु॒ल्लं॒ व॒स॒न्त॒ति॒ल॒कं॒ तिल॑कं व॒ना॒ल्योः॒ — — — — — ।
The Tēlā † plant and the glory of the groves is full blown.

3. — — — — — य॒दु॒ज॒च॒य॒च॒मूः॒ य॒रै॒र॒य॒रा॒जि॒ता ।
The army under the command of the son of Yūdū was invincible.

4. व॒ध॒य॒ति॒ कु॒सु॒म॒प्र॒ह॒र॒णं॒ क॒लि॒का॒ — — — — — ।
O Cupid ! thy flow'ry arrow gives great pain.

5. — — — — — क॑ंसारि॒तौ नृ॒त्य॒ति॒ स॒दृ॒शी॒ वा॒स॒न्तो॒यं ।
When the enemy of Kūṅgṣā dances, he resembles the Vūsūntā ‡ tree.

* This and the following are two lines of poetry : they are put in four parts to suit the page.

† Sesamum Orientale.

‡ Gærtnera racemosa.

6. मुग्धे यौवनं लक्ष्मोर्विद्युद्विधमलोलो ———— ।

O fair one! the glory of youth is transient as a flash of lightning.

7. सरसखगकुलालापनान्दोमुखीयं ———— ।

Its surface is rendered vocal by the chirping of birds.

FIFTEENTH GENUS.

Of this there are seven species :

1st. Four tribrachs, and an anapæst.

2nd. Two tribrachs, a molossus, and two bacchics, with a pause at the 8th and 15th syllables.

3rd. Five molossuses.

4th. A tribrach, anapæst, tribrach, and two cretics.

5th. A cretic and amphibrach alternately.

6th. A molossus, cretic, molossus, and two bacchics.

7th. Three molossuses and two bacchics.

1. मलयजतिलकसमुदितशशिकला—

व्रजयुवतिलसदलिकगगणगता ।

सरसिजनयनहृदयसलिलनिधिं—

यतनुतविततरभसपरितरलं ॥

The half circle of the rising moon made by sandal wood, and placed on the bright forehead of the Vṛjā youth as in the sky, raises in the sea of Crishnā's heart a tumultuous motion.

2. ———— धृतमधुरिपुलीला मालिनी पातुराधा ।

May Rādhā, who assumed the colour of Mūdhoo's enemy, grant protection.

3. ———— रासोत्सासक्रीडद्वापोभिः साङ्गं लीलाखिलः ।

Full of play with the sprightly playful shepherdesses.

4. विपिनतिलकविकसितं वसन्तागमे ———— ।

The Tēlā plant is in full flower at the beginning of the spring.

5. ———— पञ्चवाणवाणजालपूष्पहेमतूणकं ।

A golden quiver full of Cupid's arrows.

6. राधाम्भोदस्य गर्भे लीना यथा चन्द्रलेखा ———— ।

Rādhā was like the moon shining a little through a dark cloud.

7. ———— खेलन्मुक्ताहारवयस्यगुलसत्यर्द्धचित्रा ।

His form is ornamented with a necklace of wild flowers, which resembles one made of bright pearls.

SIXTEENTH GENUS.

Of this there are nine species:

1st. A cretic and amphibrach alternately, with the last syllable common.

2nd. A dactyl, cretic, three tribrachs, and a long syllable.

3rd. A dactyl, anapæst, molossus, antibacchic, tribrach, and long syllable.

4th. An amphibrach and amphimacer alternately, and a long syllable.

5th. A molossus, dactyl, tribrach, molossus, and tribrach.

6th. A tribrach, amphibrach, dactyl, amphibrach, cretic, and long syllable.

7th. A bacchic, molossus, tribrach, anapæst, cretic, and long syllable.

8th. Five tribrachs, and a short syllable.

9th. A tribrach, amphibrach, dactyl, amphibrach, antibacchic, and long syllable.

1. विष्णुमारुणाधरोष्ठशोभिवेणुवाद्यहृष्ट—
 वल्लवीजनाङ्गसङ्गजातमुग्धकण्ठकाङ्गं ।
 त्वां सदैव वासुदेव पुण्यलभ्यपादसेव —
 वन्यपुष्पचित्रकेश संस्मरामि गोपवेश ॥

O Vishnû, the worship of whose feet imparts virtue, who didst assume a shepherd's form, having thy hair adorned with wild flowers ; I constantly think of thee, how thy beautiful body was embraced by the shepherdesses, who were delighted with the sound of the flute, which was adorned by thy coral-like lips.

2. ————— कंसनिदेशदृष्यदृषभगजविलसितं ।

The prancing of the prodigious elephant commanded by Kûngsâ.

3. दुर्जयदनुजश्रेणीदुष्टेष्टाशतचकिता ————— ।

(The earth) was terrified at the wicked pursuits of the almost invincible giants.

4. सुरद्रुमूलमण्डपे विचित्ररत्ननिर्मिते ————— ।

(He dwells) in a house made of shining pearls, at the root of a celestial tree.

5. राधात्यर्थं मदनललितान्दोलैः संसवयुः ————— ।

Rādhā is languishing in the swing of love.

6. स्फुरतु ममानने ऽप्यनणुवाणिरीतिरम्यं ————— ।

May the goddess of speech now inspire in me the graces of poetry.

7. ————— हरौ जीयादोदृक् प्रवरललितं वल्लवीनां ।

May this delightful sport of the shepherdesses prevail with Hūry.

8. ————— अचलधृतिरुदयतु सुवृत्तिहृदिखलु ।

May he who sustained the mountain only shine into my virtuous heart.

9. ————— गरुडरुतं सुरारिभुजगेऽसंचासने ।

It is like the cry of the Gūrūrā, when it frightens the monstrous serpents of the giants.



SEVENTEENTH GENUS.

Of this there are eight species :

1st. A bacchic, molossus, tribrach, anapæst, dactyl, and iambus, with a pause at the 6th and 17th syllables.

2nd. An amphibrach, anapæst, amphibrach, anapæst, a bacchic, and iambus, with a pause at the 8th and 17th syllables.

3rd. A dactyl, cretic, tribrach, dactyl, tribrach, and iambus, with a pause at the 10th and 17th syllables.

4th. A molossus, dactyl, tribrach, two antibacchics, and a spondee, with a pause at the 4th, 10th, and 17th syllables.

5th. A tribrach, anapæst, molossus, cretic, anapæst, and iambus, with a pause at the 6th, 10th, and 17th syllables.

6th. A tribrach, amphibrach, dactyl, two amphibrachs, and an iambus*.

7th. Amolossus, dactyl, tribrach, molossus, bacchic, and iambus, with a pause at the 7th, 13th, and 17th syllables.

8th. A molossus, dactyl, tribrach, cretic, anapæst, and iambus, with a pause at the 4th, 10th, and 17th syllables.

* This may have a pause at the 7th, 13th, and 17th syllables, but it is then considered a new species.

1. क॒राद॒स्य भ॒ष्टे न॒नुं शि॒खरि॒णो दृ॒श्यंति॑ शि॒ष्टो —
 वि॒लीनाः॑ स्मः सत्यं नियतमवधेयं तदखिलैः ।
 इति॒ त्रस्य॑द्गोपानुचितनिभृतालापजनितं—
 स्मितं विभ्रद्देवो जगदवतु गोवर्द्धनधरः ॥

‘See ! should this mountain fall from the hand of this child, we shall certainly be destroyed ; this should be thought of by us all.’ The god, smiling at this private chitchat of the fearful shepherds, sustains the mountain, and preserves the world.

2. दु॒रन्त॑दनुजेश्वरप्रकरदुस्यपृथ्वीभरं ————— ।

The misery of the earth corrupted by the wicked giants.

3. नू॒तन॑वंशपत्रपतितं रजनिं जललवं ————— ।

A drop of water fallen in the night upon a new leaf.

4. ——— म॒न्दाक्रान्ता॑तदनुनियतं वश्यतामेति बाला ।

By slow and persevering efforts the maid is subdued.

5. य॒धि॒तं स॒वि॒धि नै॒त्रे नो॒त्वा ध्रु॒वं ह॒रि॒णीग॑णात्— ।

Brūhmā, having taken the eyes of deer, placed them (in these women).

6. ——— रू॒चि॒रप॑दावलीघटितनङ्गटकेन कविः ।

The poet (describes him) by many pleasing verses of this species.

7. ——— सा क॒ंसारे॑रजनिं न कथं राधा मनोहारिणी ।

How it is possible that Rādhā should not captivate the enemy of Kūṅgsā?

8. भोराक्रान्ताममंतनुरियं गिरीन्द्रविधारणात् ——— ।

This body of mine is oppressed with sustaining the great mountain.



EIGHTEENTH GENUS.

Of this there are five species :

1st. A molossus, antibacchic, tribrach, and three bacchics, with a pause at the 5th, 11th, and 18th syllables.

2nd. A tribrach, amphibrach, dactyl, amphibrach, and two cretics, with a pause at the 11th and 18th syllables.

3rd. Two tribrachs and four cretics, with a pause at the 7th and 18th syllables.

4th. A molossus, dactyl, tribrach, and three bacchics, with a pause at the 4th, 11th, and 18th syllables.

5th. A molossus, anapæst, amphibrach, anapæst, antibacchic, and anapæst, with a pause at the 12th and 18th syllables.

1. क्रोडाकालिन्दीललितलहरीवारिभिर्दाक्षिणायै—

वैतैः खेलद्भिः कुसुमितलतावेक्षितामन्दमन्दं ।

भङ्गालोगीतः किशलयकरोल्लासितालायलक्ष्मीः —

तन्नानाचेतो रभसतरलं चक्रपाणेश्वकार ॥

The flowery shrubs, slightly shaken by the south winds, which raise a gentle swell in the playful Yūmūnā, and distinguished by having their new shoots surrounded with the hum of bees, excite the amorous desires of him who has a discus in his hand.

2. ——— क्षितिजननन्दनं व्रजं सुखे सुखाय वृन्दावनं ।
O friend! go to the Vrindā wood, the delight of the earth, for happiness.

3. ननु विकिरति नैत्रनाराचमैषातिहृच्छदनं ——— ।
Lo! she discharges the heart-piercing arrow from her eye.

4. ——— प्रीतं तस्यां नयनयुगमभूत् चित्रलेखाद्भुतायां ।
His beloved eyes were fixed on this wonderfully beautiful creature.

5. कृत्वा कंसमृगे पराक्रमविधिं शार्दूलललितं ——— ।
Having by his power formed himself into a sportive tiger for hunting the deer, Kūṅsā.

NINETEENTH GENUS.

Of this there are five species :

1st. A bacchic, molossus, tribrach, anapæst, two cretics, and a long syllable, with a pause at the 6th, 12th, and 19th syllables.

2nd. Like the preceding, except that it has two antibacchics instead of two cretics.

3rd. A molossus, anapæst, amphibrach, anapæst, two antibacchics, and a long syllable, with a pause at the 12th and 19th syllables.

4th. A molossus, cretic, dactyl, tribrach, bacchic, tribrach, and long syllable, with a pause at the 7th, 14th, and 19th syllables.

5th. A molossus, spondee, two tribrachs, two antibacchics, and a spondee, with a pause at the 5th, 12th, and 19th syllables.

1. कंदर्वाभोदाद्याविधिर्नपवनाः केकिनः कान्तकेका —
 विनिद्राः कन्दल्यो दिशिदिशिमुदा दर्दुरादृप्तनादाः ।
 निशाद्वद्यद्विद्युद्विलसितलसन्मेघविस्फूर्जिताचेत् —
 प्रियः स्वाधीनो ऽसौदनुजदमनो राज्यमस्मात् किमन्यत् ॥

If when the winds from the woods are enriched with the scent of flowers, when the sleepless peacocks make a pleasant noise, when the antelopes are roving at pleasure, when the frogs are croaking, and the clouds at night are luminous with the vivid flashes of lightning; your beloved is subject to you, and the demons to him, what is this but a kingdom?

2. न तस्यांघ्रिच्छायामुपगतवतां संसारतीव्रातपः ——— ।

The distresses of life do not affect those who have taken refuge in the shadow of his feet.

3. न प्रेक्षे भवतां हृते मवमहाशार्दूलविक्रोडितं ——— ।

I will not trouble you with this wide-gaping tiger of a world.

4. गोविन्दो वल्लवौनामधररससुधां प्राप्य सुरसां — — ।

Gōvindā obtained delicious nectar of the shepherdesses.

5. — — — मैलौ दैत्यारे न्यपतदनुपमं खस्तरोः फुल्लदाम ।

An unparalleled bunch of flowers from the celestial tree, fell on the head of the opposer of the demons.

TWENTIETH GENUS.

Of this there are four species :

1st. A molossus, cretic, dactyl, tribrach, bacchic, dactyl, and iambus, with a pause at the 7th, 14th, and 20th syllables.

2nd. An anapæst, two amphibrachs, a dactyl, cretic, anapæst, and iambus.

3rd. An amphimacer and antibacchic alternately, with a trochee.

4th. A bacchic, molossus, two tribrachs, two antibacchics, and a spondee.

1. प्रत्याहृत्येन्द्रियालिं त्वदितरविषयान्नासाग्रनयना —
त्वां ध्यायन्ती निकुञ्जे परमतररुचं हर्षोत्पलका ।
आनन्दाश्रुताक्षो वसतिसुवदना योगैकरसिका —
कामार्त्तित्यक्कामा ननु नरकरिषो राधाममसखी ॥

Lo ! O thou enemy of Nūrūkā ! Rādhā my companion, having relinquished all passion for any besides

thyself, being single in her view, meditating on thee, filled with extacy, and having her eyes full of tears of joy, dwells with pleasure in the grove : she is beautiful, pensive, and resolved on the subjugation of her passions.

2. ——— वि॒दधे॑ ह॒रिं ख॒लुव॑ल्ल॒वीज॑न॒चा॒रु॒चा॒म॒र॒गी॒ति॒का॑ ।

(The flute), attended with the fanning and singing of the shepherdesses, inspired Hūry.

3. चि॒त्र॒वृ॒त्त॒ली॒ला॒या नि॒स॒र्ग॒र॒म्य॒दे॒ह॒रूप॑वि॒भ्रमे॑ण ——— ।

(He pleases) by the various movements and gestures of his enchanting body.

4. म॒हा॒शे॒भा मै॒त्रौ मि॒ल॒द॒लि॒प॒ट॒लैः कृ॒ष्ण॑ सा का॒पि॒व॒ल्ली॑ ।

Crishna! there is a certain shepherdess (who resembles a creeper), having its head adorned with a multitude of bees.

TWENTY-FIRST GENUS.

Of this there are two species :

1st. A molossus, cretic, dactyl, tribrach, and three bacchics, with a pause at the 7th, 14th, and 21st syllables.

2nd. A tribrach, amphibrach, dactyl, three amphibrachs, and a cretic.

1. या॒को॒घे॒न्दो॒र्व॒रा॒भा॒ क॒न॒क॒क॒व॒ल॒स॒त् पी॒त॒वा॒साः सु॒हा॒सा —
 व॒ह्नै॒रु॒च॒न्द्र॒का॒न्तै॒र्व॒ल॒यि॒त॒चि॒कुरा॒ चा॒रु॒क॒र्णा॒व॒त॒सा ।
 अ॒ंश॒या॒स॒क्त॒वं॒श॒ध्व॒नि॒सु॒खि॒त॒ज॒ग॒द॒क्ष॒वी॒भि॒र्ल॒स॒न्तो —
 मूर्ति॒र्गो॒प॒स्य॒ वि॒ष्णो॒र॒व॒तु॒ ज॒ग॒ति॒ वः॒ स्व॒ध॒रा॒ ह्य॒रि॒ह॒रा ॥

May the smiling body of Vishnū, which was adorned with a necklace and pearls, fair as the expanded blue lotus, clothed in yellow and shining like pure gold, having his hair adorned with a peacock's feather, and his beautiful ears with other ornaments, charming the shepherdesses, and making the world happy with the sound of his inclined flute, preserve you in the world.

2. य॒र॒च॒य॒द॒च्यु॒तो॒ ब्र॒ज॒मृ॒गी॒न॒य॒ना॒स॒र॒सी॒षु॒ वि॒ध॒मं — — — ।

The imperishable one was versed in amours with the deer-eyed and river-like women of Vrūjā.

TWENTY-SECOND GENUS.

Of this there are two species :

1st. Two molossuses, a spondee, four tribrachs, and a spondee, with a pause at the 8th, 14th, and 22nd syllables.

2nd. Seven dactyls and a long syllable.

1. सा॒र्द्धं॒ का॒न्ते॒नै॒का॒न्ते॒ ऽसौ॒ वि॒क॒च॒क॒म॒ल॒म॒धु॒सु॒र॒भि॒षि॒व॒न्ती —
 का॒म॒क्रो॒डा॒कू॒त॒स्फो॒त॒प्र॒म॒द॒स॒र॒स॒त॒र॒म॒ल॒घु॒र॒स॒न्ती ।
 का॒लि॒न्दी॒ये॒ प॒द्मा॒र॒ण्ये॒ प॒व॒न॒प॒त॒न॒परि॒त॒र॒ल॒प॒रा॒गे —
 कं॒सा॒रा॒तौ॒ प॒स्य॒स्त्रे॒ळं॒ स॒र॒भ॒स॒ग॒ति॒रि॒ह॒ विल॒स॒ति॒हं॒सी ॥

See, Hūry, how this active goose, with her mate, is drinking the sweet juice of the expanded lotus, and being full of sport and moving briskly about, is playing freely amidst the lotuses of the Yūmūnā, the farina of which is scattered in every direction by the wind.

2. माधवमासिविक्रमरकेशरपुष्पलसन्मदिरामुदिताः — — ।

Drunk with the clear juice of the opening flowers of spring.

TWENTY-THIRD GENUS.

Of this there are two species :

1st. A tribrach, an amphibrach and dactyl alternately, with an iambus.

2nd. Two molossuses, a spondee, four tribrachs, and an anapæst, with a pause at the 8th, 13th, and 23rd syllables.

1. खरतरशैर्यपावकशिखापतङ्गनिभममदृप्तदनुजो —
जलधिसुताविलासवसतिः सतां गतिरशेषमान्यमहिमाः ।
भुवनहितावतारचतुरश्चराचरधरा ऽवतोर्ष इहृद्धि —
क्षितिवलये ऽस्ति कंस शमनस्तवेति तमवोचदजितनया ॥

* *Dūrgā said to Kūngsā, Thy destroyer is become incarnate in the world, in the flame of whose mighty valour the proud giant will be absorbed, like an insect in the flame : he being possessed of boundless majesty, is the delight of Lūkshmee †, the refuge of the good, the deliverer and sustainer of the earth.*

* Daughter of the Mountain.

† Daughter of the Ocean.

2. मुग्धोन्मीलन्मत्ताक्रोडं मधुसमयसुलभमधुरमधुरसात् ।

Full of sport from the sweet honey, easily obtained in spring.

TWENTY-FOURTH GENUS.

Of this there is only one species:

A dactyl, antibacchic, tribrach, anapæst, two dactyls, a tribrach, and bacchic, with a pause at the 5th, 12th, and 24th syllables.

माधवमुग्धैर्मधुकरविरुतैः कोकिलकूजितमलयसमीरैः —

कम्पमुषेता मलयजसलिलैः स्नावनतोऽप्यविगततनुदाहा ।

पद्मपलाशैर्विरचितशयने देहजसंज्वरभरपरिदूने —

निश्चसतो सा मुहुरतिपरुषं ध्यानलये तव निवसति तन्नी ॥

Thy fair one, O Mādhuvā, is dwelling in solitude, trembling with the mountain winds, which are attended with the song of the cuckoo, and the hum of the wanton bees of spring ; yet glowing with heat through having bathed in sandal water, and reclining on a bed composed of lotus leaves, which are greatly agitated by the heat arising from the body.

TWENTY-FIFTH GENUS.

Of this there is only one species :

A dactyl, molossus, anapæst, dactyl, four tribrachs, and an anapæst, with a pause at the 5th, 10th, 18th, and 25th syllables.

क्रौञ्चपदालोचित्रिततीरा मन्दकलखगकुलकलकलरुचिरा —
 फुल्लसरोजश्रेणिविलासा मधुमुदितमधुपरवरभसकरी ।
 फेणविलासप्रेज्जलहासा ललितलहरिभरपुलकितसुतनुः—
 पश्य हरे ऽसौ कस्य न चेतो हरति तरलगतिरहिमकिरणजा ।

See, Hūry ! whose mind does not the swift Yūmūnā captivate ? which has its sides impressed with the footsteps of paddy birds, is rendered vocal with the sweetest notes, adorned with full-blown lotuses, rendered enchanting by the hum of bees drunk with honey, having its surface covered with smiling froth, and beautified with rolling waves ?

TWENTY-SIXTH GENUS.

Of this there is only one species :

Two molossuses, an antibacchic, three tribrachs, a cretic, anapæst, and iambus, with a pause at the 8th, 19th, and 26th syllables.

हेलोदञ्चन्यञ्चत् पादप्रकटविकटनटनभरोरणत् करतालकः —
 चारुप्रेङ्खञ्चूडानर्हःश्रुतितरलनवकिशलयस्तरंगितहारधक् ।
 त्रस्यन्नागस्त्रोभिर्भक्त्या मुकुलितकरकमलयुगं कृतस्तुतिरच्युतः
 पायाद्विच्छिन्दन्कालिन्दीहृदकृतनिजवसति वृहद्भुजङ्गविजृम्भितं ।

May Achyūtā preserve you : he who clapping his hands dances with varied motion and wonderful agility, whose hair is adorned with a beautifully waving peacock's tail, and his ears with a flowing necklace of new shoots, who is worshipped with uplifted hands by

the affrighted female serpents, and who destroys the pride of the tremendous snake dwelling in a bed of the Yūmūnā.



TWENTY-SEVENTH GENUS.

Of this there is an indefinite number of species, as it applies to all verses in which there are upwards of twenty-six syllables to the half line.

Of those which have twenty-seven to the half line there are four species, and of those which have twenty-eight, two.

1st. Two tribrachs and seven amphimacers.

2nd. Two tribrachs and seven bacchics.

3rd. Nine anapæsts.

4th. Nine cretics.

5th. Fourteen trochees.

6th. Fourteen iambuses.

All verses containing more than twenty-eight syllables to the half line, are formed by adding cretics to the first species. Here the Poet is allowed an almost boundless range, and may proceed to any length he pleases within the limits of a thousand syllables to the half line.

It is not common, however, to go beyond thirty syllables to the half line ; nor does it appear that any one has ever added more than six or seven cretics to the first species.

1. प्रल॒यघन॑घटाम॒ह्रार॑म॒मेघा॑वली चण्ड॒ष्टिप्र॑पाताकुलं गो॒कुलं ।
सपदि॑ समवलो॒क्य स॑थेन ह॒स्तेन गो॑वर्जनं नामशैलं दध॒ल्लील॑या ।
कमल॑नयनरक्षरक्षेति गर्ज॑त्तसन्मुग्धगोपाङ्गनालिङ्गनानन्दि॒तो
गलद॑भिनवधातुधाराविचित्राङ्गरागो॒मुरारा॑तिरस्तुप्रभेदायवः ।

May the enemy of Mūrā be your joy : who seeing the shepherds terrified at the dreadful rains threatening the destruction of the world, with ease and speed seized the mountain Gōvūrdhūnā in his left hand, was embraced by the shepherdesses afraid, and crying out, O lotus-eyed one ! save ! save ! and had his body covered with the stream of the flowing lava.

2. प्र॒चित॑कपटसुरा॒रिब्र॑जो ह्याम॒दन्ता॑वल॒स्त्राम॑वि॒द्राव॑णे के॒शरो॑न्द्रः ।
A noble lion for putting to flight the wild elephants of the deceitful giants.

- 3.—ध॒मर॑प्रकरेण यथावृ॒तमूर्ति॑रु॒शोका॑लताविलसत्कुसु॒मस्त॑वकः ।
Its form is like a bunch of flowers from the Asōcā tree, surrounded with a multitude of bees.

4. कंस॑रंगाद्रिगः पातु॒वञ्च॑क्रपाणिर्गति॒क्रोड्या॑ मत्तमा॒तङ्ग॑लीलाकरः ।
May he who holds a discus in his hand, going to the mountain of battle against Kūṅgsā, reeling like a drunken elephant, preserve you.

5. कण्ठोरशेकपुष्पमञ्जरीवतंसको गलेऽति कान्तकेशरोपकुम्पदाम ।

He has the pedicles of Asocā flowers in his ears, and a bunch of Punnag † ones in his bosom.*

6. रतिखहस्तनिर्मितः कलाकुतूहलेन चारुचम्पकैरनङ्गशेखरः किमु ।

Was it not formed of Champaca‡ flowers in a mechanical frolic by the hand of the goddess of love, as an ornament for the head of her husband ?

7. बलिदमन नृसिंह शैरे भवाम्मोघिघोरार्क्षसि त्वं निमज्जन्तमभ्युद्धरेपेत्यमां ।

O subduer of Vūly and chief of men, come and deliver me who am sinking in the dreadful sea of life.

SECTION II.

OF THE SECOND ORDER,

OR

Of Verses in which every line is the same.

Of this description of verse there are seven genera, but no species.

1st. Three anapæsts and an iambus for the first; and three dactyls and a spondee for the second part of the line.

* Jonesia Asoca.

† Rottleria tinctoria.

‡ Michelia champaca.

2nd. Two anapæsts, an amphibrach, and spondee ; then an anapæst, dactyl, cretic, and amphibrach.

3rd. A pyrrhic, two dactyls, and a spondee ; then three dactyls and a spondee.

4th. A pyrrhic, two dactyls, and a cretic ; a tribrach, two dactyls, and a cretic.

5th. Two tribrachs, a cretic, and iambus ; a tribrach, two amphibrachs, and a cretic.

6th. Two tribrachs, a cretic, and a bacchic ; a tribrach, two amphibrachs, a cretic, and a long syllable.

7th. Two anapæsts, an amphibrach, and long syllable ; an anapæst, dactyl, cretic, and iambus.

1. मुरवैरिवपुस्तनुतां मुदं हेमनिभांशुकचन्दनलिप्तं ।

गगणक्षयलामिलितं यथा शारदवारिधरैरुपचित्रं ॥

May the body of Crishnā, which is clothed in yellow, anointed with sandal water, and resembles the sky variegated with autumnal clouds attended with lightning, promote your happiness.

2. यमुनासुगता दिनावसाने कलसोयुग्मणो गुरोर्गिरिति ।

A fair one with a water-pot at her side, going at the close of the day to the Yūmūnā, is thus accosted.

3. स्मरवेगवती व्रजरामा केशववंशरवैरतिमुग्धा ।

A Vrījā beauty, quick of recollection, was enchanted with the sound of the flute.

4. स्फुटफैणचया हरिणुतावलिमनोज्ञतटा तरणैः सुता ।

The Yūmūnā abounds with froth, and its banks are rendered enchanting by the bounding deer.

5. स्फुटसुमधुरवेणुगीतिभिस्तमपरवक्रमवेत्यमाधवं ।

They approached Mādhubā, intent on the songs of the melodiously sounding flute.

6. स्फितरुचिरविलासपुष्पिताया व्रजयुवतीव्रततो हरेर्मुदेऽभूत् ।

The youth of Vṛjā, resembling a creeper with a flower on the top, are the delight of Hṛy.

7. यदवोचदुदीक्ष्य सुन्दरो परितः स्नेहमयेन चक्षुषा ।

The beautiful one, looking around with affectionate eyes, said.

SECTION III.

OF THE THIRD ORDER,

OR

Of Verses in which every two lines are alike.

Of this Order there are three genera. The first and third have each two species; the second has none.

* When a number of short sounds come together, by a poetical license there may be nine syllables in a half line; it is however a license of very rare occurrence.

FIRST GENUS.

This has eight syllables for each half line; the fifth and sixth syllable in the first part of each line form an iambus*, and the fifth, sixth and seventh in the second part of each line, an amphibrach; the others may be long or short.

अभिवाद्य स राजानमुवाच द्विजसत्तमः ।

सखि ते ऽस्तु महाराज धर्मेणाराधय प्रजाः† ।

The excellent twice-born one, bowing to the king, said, May prosperity attend thee, O monarch ! Govern thy subjects with justice.

—◆—

Species.

The first species has a molossus, cretic, and spondee in the second part of each line; and the second, a molossus, anapæst, and iambus.

१. वक्राम्भोजं सदास्मेरं चक्षुर्नीलोत्पलं फुल्लं ।

वल्गवीनां मुरारातेष्टेते मङ्गं जहारेचैः ॥

* A trochee, spondee, or pyrrhic is occasionally used instead of the regular iambus.

† This is the Heroic measure of the Hindoos, and that in which their principal poetical works are composed. The second genus of this order, and the 11th and 12th genera of the first order, are frequently used with it, at the close of a section or book.

The lotus-faces of the shepherdesses, always smiling, and having eyes like a full-blown blue lily, attract the mind of Mûra's enemy as the flower attracts the bee.

2. रासकेलिप्रहृष्टस्य वृष्णसामधुवासरे ।

आसीद्गोपमृगाक्षीणां पथ्या वक्त्रमधुसूतिः ॥

The sweet flow proceeding from the mouth of Crishnā, happy and full of sport in the spring, is the health of the shepherdesses.

SECOND GENUS.

This has eleven syllables in each half line ; the first foot in each half line may be an antibacchic or amphibrach ; but the others must be an antibacchic, amphibrach, and spondee.

ते चापि घौरा नृपतेर्वचस्तत् श्रुत्वा तदा लाभमिवेष्टमाणु ।

नरेन्द्रमामत्र गृह्णाणिगत्वा देवान् समानर्चुरभिप्रहृष्टाः * ।

The citizens having heard this speech of the king, and obtained their wish, bidding their sovereign adieu, and hastening home full of joy, worshipped the gods.

* This combines the peculiarities of the first and second species under the 11th genus, 1st order ; but admits of every variety that can be produced by interchanging the antibacchic and amphibrach at the beginning of each half line, for which reason it is classed under this order.

THIRD GENUS.

The third genus has ten syllables in each half line except the last, which has thirteen: for the first part of the first line, an anapæst, amphibrach, anapæst, and short syllable; for the second a tribrach, anapæst, amphibrach, and long syllable:—for the first part of the second line a dactyl, tribrach, dactyl, and long syllable, or a dactyl, tribrach, amphibrach, and iambus; for the second part an anapæst and amphibrach alternately, and a long syllable.

ॐ - ॐ - ॐ ॐ - ॐ ॐ ॐ ॐ - ॐ - ॐ -
विललास गोपतरुणीषु तरणितनया प्रभोजिता ।

- ॐ ॐ ॐ ॐ - ॐ - ॐ - ॐ - ॐ ॐ ॐ - ॐ - ॐ -
वृषानयनचकोरयुगे दधतो सुधांसुकिरणोर्मिबिभ्रमं ॥

*The resplendent Yūmūnā glides briskly among the youthful shepherdesses, reflecting the tremulous light of the moon's beams on the bird*like eyes of Crishnā.*

OR

अथवासवस्य वचनेन रुचिरवदनस्त्रिलोचनं ।

- ॐ ॐ ॐ ॐ ॐ ॐ - ॐ ॐ -
क्लान्तिरहितमभिधारयितुं विधिवत्तपांसि विदधे धनञ्जयः ।

Then Dūnūnjāyā, at the command of Indrā, with a pleasing countenance performed the appointed austerities, to secure the favour of the unwearied three-eyed one.

* The bird mentioned in the text is the Greek partridge, which is fabulously reported to live on the moon's beams.

Species.

The first species has an amphimacer, tribrach, &c. for the first part of the second line, and the second two tribrachs and two anapæsts.

1. परिभूतफुल्लशतपत्रवनविस्तृतगन्धविभ्रमा ।

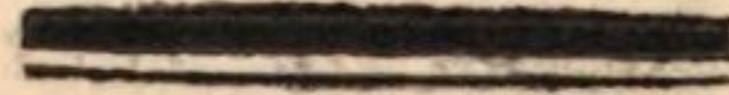
कस्य हृन्नहरतोह हरे मुखपद्मसौरभकला तवाद्भुता ॥

O Hūry! whose heart does not the astonishing sweet fragrance of thy lotus-mouth enchant? for it far excels the scent proceeding from hundreds of expanded lotuses.

2. ब्रजसुन्दरी समुदयेन मुदितमनसा प्रपीयते ।

हिमकरगलितमिवामृतकं ललितंमुरारिमुखचन्द्रविद्युतं ।

The delightful ambrosia distilled from the moon-like face of Mūrā's enemy is like that which falls from the moon, and is imbibed by the beautiful happy youth of Vrūjā.



CHAPTER II.
OF THE
SECOND CLASS OF POETRY,

MEASURED BY
THE TIME OCCUPIED IN THE PRONUNCIATION.

Of this class there are two Orders: the first is regulated by the number of instants and the sorts of feet used in their measurement; the second is regulated by the number of instants, without any particular reference to the kinds of feet by which they are measured.

SECTION I.

OF THE FIRST ORDER,

OR

Of Verses regulated by feet and quantity.

This Order includes one genus and nine species.

The Genus * has thirty instants for the first line, and twenty-seven for the second.

* It is generically, though not specifically, of the same nature as elegiac verse in Greek and Latin.

Each line contains seven and a half feet, and each foot (the 6th of the 2nd line excepted) contains four instants; consequently only such feet can be used as contain this number of instants, and of this kind are the spondee, the amphibrach, the anapæst, the dactyl, and the proceleusmatic.

The half foot must be a long syllable.

The sixth foot of the first line must be an amphibrach or proceleusmatic; the sixth foot of the second line must be a short syllable; and the first, third, fifth, and seventh feet must not be amphibrachs.

When the sixth foot of the first line is a proceleusmatic, the pause must be after the first syllable of it; and when the fifth foot of the second line is a proceleusmatic, the pause must be before the first syllable.

GENUS.

कृष्णः शिशुः सुतो मे वल्लवकुलटाभिराहृतो न गृहे ।

क्षणमपि वसत्यसाविति जगाद गोष्ठ्यां यशोदार्था ॥

Crishnā this boy of mine, being called by the shepherdesses, will not remain at home a single moment : thus said his venerable mother.

OR

ॐ॒न्दा॒वने॒ स॒ ली॒लं॒ क॒ष्प॒द्रु॒मका॒ण्ड॒नि॒हित॒तनु॒यष्टिः॑ ।

स्मे॒रमु॒खा॒र्पित॒वेणुः॑ कृ॒ष्णो॒ यदि॒ मन॒सि॒ कः॒ स्वर्गः॑ ॥

If Crishnā reclining negligently against a celestial tree in the Vrindā wood, and playing his flute with a smiling face, remains in the mind, then what is heaven?

First Species.

The first species requires the pause to be at the close of the 3rd foot, and differs from the genus only in this particular.

ज॒यज॒यना॒थ मु॒रारे॑ के॒श्वकं॑ सान्त मा॒धवा॑नन्त ।

कुरु॑ क॒रुणा॑मिति वि॒नतिः॑ प॒था भ॒वरोग॑दु॒स्थानां॑ ॥

O victorious Lord, enemy of Mūrā, destroyer of Kūngsā, beautiful-haired, eternal Mādhāvā! pity me! this intreaty is the health of those who are sick of the world.

Second Species.

This admits the pause before or after, but not at the close of the 3rd foot.

पुं॒सां क॒लिका॑ल॒थाल॑ह॒तानां॑ ना॒स्त्यु॒पहृ॑तिर॒ल्पा॒पि ।

वी॒र्य॑वि॒पुला॑ मुखे चेत् स्या॒द्भो॒वि॒न्दा॒ख्यम॑न॒त्रक॑ला ॥

If the all-prevailing charm of Hūry's name remains in the mouth, there is no fear to those who have been bitten by the serpent of the iron age.

Third Species.

In addition to the regular rules for the genus, this species requires the second and fourth feet of each line to be amphibrachs.

ॐ - । ॐ - ॐ । - । ॐ - ॐ । - । ॐ - ॐ । - ।
चपला न चेत् कदाचिन्नृणां भवेद्भक्तिभावना कृष्णो ।

- । ॐ - ॐ । - । ॐ - ॐ । - । ॐ । - ।
धर्मार्थकाममोक्षास्तदा करस्या न सन्देहः * ॥

When the nature of men's faith in Crishnā is not wavering, they are possessed of virtue, wealth, the fulfilment of their desires, and liberation : of this there is no doubt.

Fourth Species.

This requires only the second and fourth feet of the first line to be amphibrachs.

- ॐ । ॐ - ॐ । - । ॐ - ॐ । - । ॐ । - ।
नन्दसुतवचकस्त्वं दृढं न ते प्रेम गच्छ तत्रैव ।

- ॐ । ॐ - । - । ॐ । ॐ । - । ॐ । ॐ । ॐ ।
यत्र भवति ते रागः कापि जगादेति मुखचपला ॥

O son of Nūndā, you are a deceiver, your love is not fixed, go where your passion leads you : thus said one of the fickle maids.

* Some describe this as having also a spondee or an anapæst for the first foot, and a spondee or dactyl for the third.

Fifth Species.

This requires only the second and fourth feet of the second line to be amphibrachs.

- - | - - | - - | - - | - - | - - | - - | - - |
कृष्णः शृङ्गारपटुर्धैरवमदेन चपलः सललिताङ्गः ।

- - | - - | - - | - - | - - | - - | - - | - - |
आसोद्भजाङ्गनानां मनोहरो जघनचपलानां ।

Crishnā amorous, full of youthful spirit, and beautiful, is the delight of the brisk Vrījā maids.

Sixth Species.

In this species the second line is the same as the first, each containing thirty instants.

- - - | - - - | - - - | - - - | - - - | - - - | - - - | - - - |
केशववंशजगीति लोकात्मनो हारिणहारिणी जयति ।

- - | - - | - - | - - | - - | - - | - - | - - |
गोपीमानग्रथेर्विमोचनी दिव्यगायनाश्चर्या ॥

The song of Crishna's flute prevails, being astonishingly melodious, leading captive the deer-like minds of the people, and subduing the pride of the shepherdesses.

Seventh Species.

In this the first line is the same as the second, each containing twenty-seven instants.

- - - | - - - | - - - | - - - | - - - | - - - | - - - | - - - |
नवगोपसुन्दरीणां रासोत्तमस्य मुराराति ।

- - | - - - | - - - | - - - | - - - | - - - | - - - | - - - |
अम्मारयदुपगोतिः स्वर्गकुरङ्गीदृशां गीतीः ।

Eighth Species.

नारायणस्य सन्ततमुद्गीतिः संस्मृतिर्भक्त्या ।

अर्चयामाणस्त्रिर्द्वस्तरसंसारसागरे तरणिः ॥

Praising Nārāyaṇā, constantly recollecting him by faith, and adoring his image, are the boat for the almost impassable sea of life.

Ninth Species.

This species has thirty-two instants, and eight feet in each line; it is the same as the 6th species, with the addition of a long syllable.

हर्षाश्रुस्तिमितदृशः प्रमोदरोमाञ्चकञ्चुकाञ्चितदेहाः ।

- - | - - | - - | - - | - - | - - | - - | - - |
 आर्यागोतिंभक्त्या गायन्ति श्रीपतेश्चरितसम्बन्धं ॥

The fair ones, having their eyes filled with tears of joy, and their bodies encompassed with sensations of pleasure as with a garment, sing by faith praises relating to the husband of Shree.

SECTION II.

OF THE SECOND ORDER,

OR

Of Verses regulated principally by Quantity.

Under this order are enumerated four genera ; but the last one belongs rather to Pracrit than to Sanscrit Poetry.

FIRST GENUS.

This has fourteen instants in the first part of each line, and sixteen in the second. Each half line must close with an amphimacer and iambus.

घुसृणो न मदेन चर्चितं तव यन्निन्दति राधिके कुचं ।

मुदमातनुते ऽत्र पाकिमं तद्वैतालीयं फलं हरेः ॥

*O Rādhā ! thou being perfumed with saffron and musk outviest the ripe Tālā * fruit here, and promote the joy of Hūry.*

Fourteen or sixteen instants may be used in both parts of the line, sometimes also a dactyl and spondee are used at the close of each part, and some enumerate different species according as the 1st and 2nd, 3rd and 4th instants remain separate, or are combined in a long syllable.

* *Borassus flabelliformis.*

SECOND GENUS.

This has sixteen instants in the first part of each line, and eighteen in the second. Each half line must close with an amphimacer and bacchic.

आतन्वानः सुरारिकान्तास्त्रिषु चन्द्रसकं हृदो विनोदं ।

कंसं यो निर्जघान देवो बन्दे तं जगतां स्थितिं दधानं ॥

I salute that god, who made the heart-cheering necklaces of the female demons tremble, who destroyed Kūṅgsā, and who supports the world.

This genus is the same as the preceding, with the addition of one long syllable to each half line; but is a more favourite metre with the Poets.

THIRD GENUS.

The third genus has sixteen instants in each part of the line. The ninth and last instants in each part must be included in a long syllable. The ninth instant is often a short syllable.

तरलवतंसाश्चैषस्त्रयश्चलतरपङ्कटिकोकटिबन्धः ।

मौलिचपलशिखिचन्द्रकण्डः कालियशिरसि ननर्त्त मुकुन्दः ॥

Mūkūṇḍā, with his ear-rings reaching to his shoulders, the bells round his waist tinkling by his brisk motion, and a waving peacock's tail in his hair, danced on the head of the black serpent.

OR

नलिनोदलगतजललवत्तरलं तद्वत् जीवनमतिशयचपलं ।
क्षणमपि सज्जनसंगतिरेका भवति भवार्णवतरणे नौका ॥

Life is exceedingly unstable, like water rolling on the leaf of a lotus ; but union with the good is the boat for crossing the sea of life.

Different species have been enumerated from the circumstance of the 5th, 8th, or 12th instant forming a syllable of itself, or being united with another instant to form a syllable ; but from what has been said, it is evident, that all the instants depend entirely on the pleasure of the Poet, except the last two, which must form a long syllable.

FOURTH GENUS.

This genus has thirteen instants for the first part of each line, and eleven for the second. Each part must close with a short syllable.

वाई दोहडिपटन सुणि हसितु काल्लगोअलं ।

विन्दवणघणकुञ्जरघरं चलितु कमलं रसालं ॥

The playful shepherd Crishnā has wandered into the most retired part of the Vrindā wood : hearing this in this metre, his mother laughed.

This genus has many species ; but as it does not properly belong to Sunscrit Poetry, we forbear to enlarge.

As an exercise in scanning, let the Class, Order, Genus, and Species of the following verses be defined. The metres in which they are composed, are some of those most frequently employed by Indian Poets.

यदिदं दृश्यते किञ्चित् भूतं स्यावरजङ्गमं ।

पुनः संक्षिप्यते सर्वं जगत्प्राप्ते युगक्षये ॥

Mūhābhārūtā.

उषसि स गजयूथकर्णतालैः पटुपटहध्वनिभिर्विनीतनिद्रः ।

अरमत मधुरस्वराणि शृण्वन् विहगविकूजितवन्दिमङ्गलानि ॥

Rūghuvṛṅgsā.

दिनयामिष्ठौ सायंप्रातः शिशिरवसन्तौ पुनरायतौ ।

कालः क्रोडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

Mōhāmūdḡrā.

तत्र पदे बालोनामथ विभ्रान्तं वने च देबालोनां ।

तरुवन्देबालोनां ततिन्दधाने तयास्सदे बालोनां ॥

Nūlōdāyā.

निश्म्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।

सद्यः शरीरे विननाश शोकः शरङ्गतो मेघ इवाल्पतोयः ॥

Rāmāyānā.

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरणायनिश्चितां ।

नयस्व मांसाधु कुरुष्व याचनां न तेमयातो गुरुता भविष्यति ॥

Rāmāyānā.

संमोहयन्ति मदयन्ति विडम्बयन्ति निभर्त्सयन्ति रमयन्ति विघादयन्ति।
एताः प्रविश्य सदयं हृदयं नराणां किन्नाम वामनयना न समाचरन्ति ॥

Bhūrtryhūry.

तां जानोयाः परिमितकथां जीवितं मे द्वितीयं —

दूरोभूते मयि सहचरे चक्रवाकोमिवैकां ।

गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु वालां —

जातां मन्ये शिशिरमथितां पद्मिनीं वान्यरूपां ॥

Maighādūtā.

उत्खातं निधिःशङ्कया क्षितिततं धातागिरेर्धातवो —

निस्तीर्णः सरिताम्यति नृपतयो यत्नेन सन्तोषिताः ।

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः —

प्राप्तः काण्वराटकोपि न मया तृष्णे ऽधुना मुञ्च मां ॥

Bhūrtryhūry.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यै त्वनश्री—

रथाः सङ्कल्पकल्पा घनसमयतडिद्विभमा भोगपूगाः ।

कण्ठाश्लेषोपगूढं तदपि च नचिरं यत्प्रियाभिः प्रणीतं—

ब्रह्मण्यासक्लचित्ता भवत भवभयाम्भोधिपारं तरीतं ॥

Bhūrtryhūry.

CHAPTER III.

OF

THE DIFFERENT KINDS

OF

PROSE COMPOSITION.

In consequence of the union of one word with another by the rules of Orthography, and of a number of words together by the rules for the formation of Compound words, even Prose in Sanscrit is considered by the learned as a species of Poetry, and is divided into three sorts; which, in regard to Native taste, may be denominated, the Common, the Elegant, and the Refined.

By a person who regards the rules laid down for English composition as correct, the first would be denominated Elegant, the second Verbose, and the third Bombastic. So great is the difference between the taste of Europeans and Asiatics on the subject of Composition.

1st.—THE COMMON STYLE.

Of this there are two species :

1st. That in which no compound nouns or adjectives are admitted ; as,

तं तथा वादिनं विलपन्तं दोनं निश्चसन्तं नागं यथा मुह्यमानं मुहूर्मुहूः राजानं धीमान् वाक्यमब्रवीत् ।

The wise one addressed the unhappy king who was talking thus, bewailing his calamities, breathing like a serpent, and frequently fainting.

2nd. That containing a mixture of simple words with short compounds.

सहि त्रयाणामेव जगतां गतिः परमपुरुषः पुरुषोत्तमो
दत्तदानवभरेण भङ्गुराङ्गो नवनिमवलोक्य करुणार्द्रहृदयस्त
स्या भारमवतारयितुं रामकृष्णस्वरूपेणांशतो यदुवंशे ऽवत-
तार यस्तु प्रसङ्गेनापि स्मृतो ऽर्च्यर्चितो वा गृहीतनाम्नां यंसां
संसारसागरपारमवलोकयति ।

He is indeed the refuge of the three worlds, supreme and most excellent, who seeing the earth oppressed by the proud giants, and being of a compassionate heart, to save it from its oppression, become incarnate in the family of Yūdû, taking the forms of Rāmā and Crishnā: and who, being recollected with respect or worshipped, sees them safe over the sea of life who pronounce his name.

Of this 1st kind there are no entire works: it is often used in explaining passages and in familiar dialogues, and is generally supposed once to have been the colloquial medium of the language.

2nd.—THE ELEGANT STYLE.

This is a medium between the first and the last, being neither so simple as the former, nor so abstruse as the latter :—it is a sort of poetical prose.

जयजयजनार्दन सुकृतिजनमनस्तडागविकस्मरचरणपद्म
पद्मनयन पद्मापद्मिनीविनोदराजहंस भासुरयशःपटलपरि
पूरितभुवनत्रयकुहर हरकमलासनादिवन्द्यारकवन्दनीय
पादारविन्दद्वन्द्व विनिर्मुक्तयोगीन्द्रहृदयमन्दिराविष्कृतनिरञ्जन
ज्योतिःस्वरूपनिरूपमरूप विरूप सूरूप विश्वरूप अनाथनाथ
जगन्नाथ मामनवधिभवदुःखयाकुलं रक्ष रक्ष ।

O victorious Vishnū, whose foot is the expanded lotus in the pond of virtuous minds; thou lotus-eyed one! who playest about Lūkshmee like a gander about the lotuses; whose glorious fame fills the expanse of the three worlds; whose lotus-feet are adored by Sēvā, Brūhma, and all the gods; who art the pure light shining in the temple of that heart which has its passions subdued by abstraction, who art of incomparable form, having no form, having an excellent form, having all forms; the friend of the friendless, and the lord of the world: save, save me continually distracted with the misery of life!

3rd.—THE REFINED STYLE.

This is a very lofty style, and abounds with compounds, remarkably long, and sometimes exceedingly abstruse.

प्रणिपातप्रवणप्रधानाशेषसुरासुरादिवृन्दसौन्दर्यप्रकट-
किरीटकोटिनिविष्टस्यस्यमणिमयूखच्छटाक्षुरितचरणनखरचन्द्र-
विक्रमोद्दामवामपादाङ्गुलनखरशिखरखण्डितब्रह्माण्डभागडवि-
वरनिःसरच्छरदमृतकरप्रकरभासुरसुरवाहिनीप्रवाहपवि-
त्रीक्षतपिष्टपत्रितयकैटभारे क्रूरतरसंसारपारसागरनाना
प्रकारावर्तविवर्तमामविग्रहं मामनुगृहाण ।

O Nārāyaṇā ! whose moon-like toe nails are made resplendent by the intense brightness of the pearls placed on the top of the magnificent turbans of all the chief divinities making their suppliant prostrations, and who art the purifier of the three worlds by the stream of Gūṅgā which is bright as the rays of the autumnal moon proceeding through the hole of that concave vessel which was broken by the top of the nail on the great toe of thy energetic left foot, do thou pity me, who am tossed about amidst the various whirlpools of the tremendous and shoreless ocean of human life.

THE HISTORY OF THE

This is a very lofty style, and abounds
with compounds, remarkably long and
unusually expressive. It is a style of
the highest order, and one which is
not to be found in any other language.
It is a style which is not only
lofty, but also very expressive, and
one which is not to be found in any
other language. It is a style which
is not only lofty, but also very
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be found in any other language.

AN APPENDIX,

CONTAINING

A LIST OF THE TECHNICAL TERMS

USED BY

SUNSCRIT GRAMMARIANS.

—
याकरण Grammar.

ORTHOGRAPHICAL TERMS.

From a conviction that no one representation of the vowel sounds in Roman letters, can fitly express their nature, and at the same time be applicable to all those languages in which that character is used, they have been accommodated in this work only to the English. When the Sunscrit becomes more extensively studied, it is not improbable that men of other nations will adopt the same method, as there is not yet, and perhaps never will be, one system fixed upon to which all will bow with submission.

As this is a subject however which admits of controversy, the other systems that have been previously used, are here subjoined, that the student may exercise his own judgment, and make his own choice.

Sir W. Jones's System.

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ rī; लृ lrī, ॡ lrī; ए ē, ऐ ai; ओ ō, औ aw; अं am, अः ah.

Dr. Carey's System.

अ u, आ ā; इ i, ई ee; उ oo, ऊ oo; ऋ rri, ॠ rree; लृ rlrī, ॡ rlrree; ए e, ऐ i; ओ o, औ ou; अं ung, अः uh.

Each of these schemes has its respective adherents.

Some Western writers have adopted the Greek aspirate to represent the aspirated consonants; as, ख *kā* instead of kha.

अक्षर a letter.

स्वर a vowel.

ह्रस्व short.

दीर्घ long.

सुन grave.

समान similar.

असमान dissimilar.

अनुस्वार the letter

विसर्ग the letter :

Vowels as well as consonants are divided by the Natives into different sorts; as, Guttural अ, आ, ए; Palatines इ, ई, ए, ऐ; Linguals ऋ, ॠ; Dentals लृ, ॡ; Labials उ, ऊ, ओ, औ.

When the vowels are simply enumerated, न् or कार is used with the letter before it; as, अन् or अकार the vowel अ, &c.

यञ्जन, a consonant.

कण्ठ्य a guttural.

तालव्य palatine.

मूर्धन्य lingual.

दन्त्य dental.

ओष्ठ्य labial.

सानुनासिक nasal.

अल्पप्राण unaspirated.

महाप्राण aspirated.

वर्गीय classified.

अवर्गीय miscellaneous.

क-वर्ग the क class: so च-वर्ग, ट-वर्ग, &c.

उष्म the letters श, घ, स, ह.

विराम the mark

संयोग the union of two or more letters.

युक्त अक्षर a compound consonant.

उच्चारण pronunciation.

जिह्वामूलीय pronounced from the root of the tongue.

उपध्मानीय pronounced from the palate.

समाहार the artificial arrangement of the alphabet.

The alphabet is thus arranged by the Natives.

अ	इ	उ	ऋ	ॠ	क्	ए	ओ	ङ्	ऐ	औ	च्
ह	य	व	र	ल		ञ	ण	न	ड	म	
भ	ठ	ड	घ	भ		ज	ड	द	ग	ब	
ख	फ	क्	ठ	थ		च	ट	त	क	प	
श	ष	स									

सन्धि permutation by the union of two letters.

अच् सन्धि permutation of the vowels.

हस्* सन्धि permutation of the consonants.

विसन्धि permutation of ' and :

गुण the particular change of the vowels इक्.

वृद्धि the particular change of the vowels अच्.

इन् The Rejection of Letters.†

इ is rejected, to shew that the word must end in a consonant ; as, नर + सि = नरस् or नरः.

उ is rejected, to shew that the vowel must be long, एन् inserted, and the feminine formed by ईप् ; as विद् + वसु = Nom. विद्वान् ; Obj. विद्वांसं ; fem. विदुषी.

* Some say हलसन्धि.

† These properly belong to Etymology, but may serve very well as an introduction to it.

क् is rejected, to shew that णन् must be inserted, and the fem. formed by ईप्; as पच् + शट् = Nom. पचन् fem. पचन्ती.

क् is rejected, to shew that the vowel does not admit *goon*; as, मू + यक् = भूय.

ख is rejected, to shew that a nasal is inserted; as, भय + क्ख = भयङ्कर.

घ is rejected, to shew that च ज become क ग; as पच् + घञ = पाक.

ङ is rejected, to shew that the vowel of a root does not admit *goon*: when another letter precedes the ङ, it supplies the place of the last letter in the word to which it is affixed; as, पुष + ङ, दि, अम् = अपुषन्. सन्स् + दङ् = सद.

च is rejected, to shew that the word is indeclinable; as, याच् + क्त्वाच् = याचिन्वा.

ञ is rejected, to shew that the vowel requires *vrid-dhy*: as, त्यज + घञ = त्याग.

ट् or ष is rejected, to shew that the fem. gender is formed by ईप्; as, भूष् + अनट् = भूषणी; विष्णु + षा = वैष्णवी.

ड is rejected, to shew that the last vowel of the word, and whatever follows it, is dropped, and that the letters affixed to the ड occupy its place; as, डशनस् + डस् = डशनस्.

ण is rejected, to shew that the vowel of the root requires *vrid-dhy*, and that the affix united with it must occupy the place of the last vowel of the word; as in the perf. नद् + णप् = ननाद्; भवन् + णन्, औ = भवनौ.

न is rejected, to shew that the affix with which it is joined must follow the last letter of the word; as, ज्ञान + निन् = ज्ञानिन्.

य is rejected from the affixes of verbs, to shew that the vowel of the root requires *goon*. In participles it shews, that न must be inserted when the root ends with a short vowel; in nouns it points out the fem. gender. As इ + तिप् = एति; कृ + क्यप् = कृत्य; मृग + ईप् = मृगी.

म is rejected, to show that the increment united with it must be prefixed to the syllable or word; as, आम + णम् = नाम्; चुन् + ड, दि, अम = अचुनत्.

श is rejected, to distinguish the present tense of verbs and their formatives, and the Obj. case plural of nouns; as, भू + शप्, तिप् = भवति.

लुक् *concealment*, is used to point out deviations from a general rule; as, वारि; Obj. वारि and not वारिं; सः, सा, नद् and not सद्.

लुप् *obliteration* shows, that when a letter is dropped no change afterwards takes place; as, सः + एषः = स एषः.

लोप् *an expunging* points out, that although an affix has been rejected, the word must be changed as though it had not been rejected; as, गिरि + सि = गिरे.

ETYMOLOGICAL TERMS.

शब्द a word.

द्विरुक्त a double word, as दीधी.

विभक्ति, क्ति an inflection.

दान्त the final of an inflected word.

भि the first consonant of an inflection or ;

टि the final vowel, or final consonant with the vowel.

फ a consonant or .

उङ् or उपान्त the penultimate.

प्रत्यय an affix*.

णन् the insertion of न.

संज्ञा a name, a noun.

लिङ्ग a noun in its uninflected state.

पद a noun in its inflected state.

पुंलिङ्ग † the masculine gender.

स्त्रीलिङ्ग the feminine gender.

क्लीव or नपुंसकलिङ्ग the neuter gender.

एकवचन the singular number.

द्विवचन the dual.

बहुवचन the plural.

The cases when simply enumerated are called :

प्रथम the first.

पञ्चम the fifth.

द्वितीय the second.

षष्ठ the sixth.

तृतीय the third.

सप्तम the seventh.

चतुर्थ the fourth.

When considered in relation to verbs they are called:

कर्त्ता the nominative.

अपादान the ablative.

कर्म the objective.

सम्बन्ध the possessive.

करण the instrumental.

अधिकरण the locative.

सम्प्रदान the dative.

सम्बोधन the vocative.

* There are three kinds of affixes, कृत्प्रत्यय affixes for words formed from verbs; तद्धितप्रत्यय affixes for other derivatives; समासप्रत्यय affixes for compound words.

† From पुमस् and लिङ्ग; पुमस् becomes पुं in composition, but retains the स् if ख—प followed by अ—म succeeds; as पुंस्त्रोकि ल, a male cuckoo.

The Natives do not account the vocative a distinct case, but only a certain modification of the nominative.

A Scheme of Terminations for Nouns, Adjectives, and Pronouns.

	Sing.	Dual.	Plural.
Nom.	सि	औ	जस्
Obj.	अम्	औ	शस्
Inst.	टा	भ्याम्	भिस्
Dat.	डे	भ्याम्	भ्यस्
Abl.	ङसि	भ्याम्	भ्यस्
Poss.	ङस्	ओस्	आम्
Loc.	ङि	ओस्	सुप्

The इ of सि and ङसि, also the ज, श, ट, ड, and प of the above terminations, are rejected : the ज, श, ट, and प are rejected, merely to distinguish the particular cases from which they are rejected.

The final म् becomes ' , and the final स् becomes :.

The terminations सि, औ, जस्, अम्, औ, and the शि substituted for शस् in neuter nouns, are called चि; by some सुट.

The terminations शस्, टा, डे, ङसि, ङस्, ङि, ओस्, and आम्, and the feminine affix ईप्, are called पि.

In the above scheme several alterations are adopted to make it applicable to the different declensions, and to account for some irregularities. As for instance, in the first Declension, for टा, इन् is substituted; for डे, अय; for ङसि, आत्; for ङस्, स्य; for ओस्, योस्; for भिस्, ऐस्.

नदी or दी feminines ending with ई and ऊ; also feminines in इ and उ in the last four cases singular.

गुणवाचक an adjective.

सर्वनाम a pronoun.

सर्वादि or सि words inflected like सर्व.

धातु a root.

प्रकृति a root in its primitive state.

क्रिया a verb, whether common, active, or deponent.

प्रेरण a causal verb.

सनन्त an optative verb.

यङन्त a frequentative deponent verb.

यङलुगन्त a frequentative active verb.

लिधु a nominal verb.

आगम the insertion or prefixing of a letter.

आदेश the substitution of one letter for another.

खि reduplication.

जि or सम्प्रसारण the changing of य व र ल to इ उ ऋ ॠ.

The names of the Conjugations are taken from the first example under each, as भ्वादि, from भू—be, (the example of the first conjugation,) and आदि.

अदादि, the second conjugation.

ह्वादि or जुहोत्यादि the third conjugation.

दिवादि the fourth conjugation.

स्वादि the fifth.

तुदादि the sixth.

रुधादि the seventh.

तनादि the eighth.

व्यादि the ninth.

चुरादि the tenth.

According to the plan of this work the first four Conjugations should be called, याचादि, द्विषादि, भ्रादि, and शपादि.

परस्मैपद, पवन्, or प the active voice.

आत्मनेपद, मवन्, or म the middle voice.

कर्मणि, वाच्य, or ढभाव the passive voice ; in opposition to which the active is sometimes called कर्तृवाच्य. When the passive is used in a reflective sense it is called कर्मणि, कर्तृवाच्य, or ढघवाच्य ; when it is used impersonally, it is called भाववाच्य.

The Tenses, &c. when simply enumerated are called,

की or लट् the present.	ठी or लिट् the perfect.
खी or लोट् the potential.	डी or लुट् the 1st future.
गी or लङ् the imperative.	ढी or लृट् the precative.
घी or विधिलिङ् the imperf.	नी or लृङ् the 2d future.
टी or आशिर्लिङ् the indef.	यी or लुङ् the subjunctive.

The Tenses, when denominated by the time they express, are called :—

वर्तमान the present.	अनद्यतनभूत the indefinite.
अद्यतनभूत the imperfect.	भविष्यन् the future.
परोक्षभूत the perfect.	

There are no terms by which moods are distinguished from tenses.

The numbers are the same as in Nouns.

अस्मद्धाच्य the first person.

युष्मद्धाच्य the second person.

नामवाच्य the third person.

*The following is a scheme of the terminations
for Verbs.*

ACTIVE VOICE.
PRESENT.

Singular.	Dual.	Plural.
3. तिप्	तस्	अन्ति.
2. सिप्	यस्	थ.
1. मिप्	वस्	मस्.

POTENTIAL.

Singular.	Dual.	Plural.
3. यात्	याताम्	युस्.
2. यास्	यातम्	यात.
1. याम्	याव	याम.

IMPERATIVE.

Singular.	Dual.	Plural.
3. तुप्	ताम्	अनु
2. हि	तम्	त.
1. आनिप्	आवप्	आमप्.

IMPERFECT.

Singular.	Dual.	Plural.
3. दिप्	ताम्	अन्.
2. सिप्	तम्	त.
1. अमप्	व	म

These are the present and its formatives ; they are placed together by the Natives, because the latter three are derived from the first.

INDEFINITE.

Singular.	Dual.	Plural.
3. दि	ताम्	अन्.
2. सि	तम्	त.
1. अम्	व	म

PERFECT.

Singular.	Dual.	Plural.
3. णप्	अनुस्	उस्.
2. थप्	अथुस्	अ.
1. णप्	व	म.

FIRST FUTURE.

Singular.	Dual.	Plural.
3. ना	नारा	नारस्.
2. नासि	नास्थस्	नास्थ.
1. नास्मि	नास्वस्	नास्मस्.

PRECATIVE.

Singular.	Dual.	Plural.
3. यान्	यास्ताम्	यासुस्.
2. यास्	यास्तम्	यास्त.
1. यासम्	यास्व	यास्म.

SECOND FUTURE.

Singular.	Dual.	Plural.
3. स्यनि	स्यनस्	स्यन्ति.
2. स्यसि	स्यथस्	स्यथ.
1. स्यामि	स्यावस्	स्यामस्.

SUBJUNCTIVE.

Singular.	Dual.	Plural.
3. स्यन्	स्यनाम्	स्यन्.
2. स्यस्	स्यनम्	स्यन.
1. स्यम्	स्याव	स्याम.

The above is the order in which the moods and tenses are arranged by Native Grammarians.

MIDDLE and PASSIVE VOICE.

PRESENT.

Singular.	Dual.	Plural.
3. ने	आने	अने.
2. से	आये	खे.
1. ए	वहे	महे

POTENTIAL.

Singular.	Dual.	Plural.
3. ईत्	ईयानाम्	ईरन्.
2. ईयास्	ईयायाम्	ईय्वम्.
1. ईय	ईवहि	ईमहि.

IMPERATIVE.

Singular.	Dual.	Plural.
3. ताम्	आताम्	अन्ताम्.
2. स्व	आयाम्	य्वम्.
1. ऐप्	आवहेप्	आमहेप्.

IMPERFECT.

Singular.	Dual.	Plural.
3. त	आताम्	अन्त.
2. यास्	आयाम्	य्वम्.
1. इ	वहि	महि.

INDEFINITE.

Singular.	Dual.	Plural
3. तन्	आताम्	अन्त.
2. यास्	आयाम्	य्वम्.
1. इ	वहि	महि.

PERFECT.

Singular.	Dual.	Plural.
3. ए	आने	इरे.
2. से	आये	खे.
1. ए	वहे	महे.

FIRST FUTURE.

Singular.	Dual.	Plural.
3. ना	नारौ	नारस्.
2. नासे	नासाथे	नाथ्वे.
1. नाहे	नास्वहे	नास्महे.

PRECATIVE.

Singular.	Dual.	Plural.
3. सीष्ट	सीयास्ताम्	सीरन्.
2. सीष्टास्	सीयास्थाम्	सीध्वम्.
1. सीय	सीवहि	सीमहि.

SECOND FUTURE.

Singular.	Dual.	Plural.
3. स्यने	स्येने	स्यने.
2. स्यसे	स्येथे	स्यथ्वे.
1. स्ये	स्यावहे	स्यामहे.

SUBJUNCTIVE.

Singular.	Dual.	Plural.
3. स्यन	स्येनाम्	स्यन्त.
2. स्यथास्	स्येथाम्	स्यध्वम्.
1. स्ये	स्यावहि	स्यामहि.

In the preceding scheme, the इ's of दिप्, सिप्, दि, सि, and all the प's, are rejected.

As in the nouns, म् and स् become ' and :.

A little alteration must be made in the scheme, to render it applicable to all the Conjugations.

The terminations of the first five tenses, and every affix which rejects श्, are called र in the Mûgdhâboadh. Those of the first four tenses are called सार्वधानुक by Pānēny.

The terminations of the first five tenses which do not reject प्, and such affixes as reject ड्, are called ङिन्; but those of the sixth tense which do not reject प्, the precativè tense of the active voice, and such affixes as reject क्, are called किन्.

The infinitive mood and participles have no distinct names, but are denominated from the affixes by which they are formed. They are not considered by the Natives as belonging to the conjugation of a verb.

चतुस् infinitive mood.

शत the present active participle. शान the present, middle, and passive.

कसु the perfect active. कान the perfect middle.

स्यत the 2nd future active. स्यमान the 2nd fut. mid.

ल्य or कृत्य the 1st future passive and those formed by केलिम.

कवतु and क्वाच् the indefinite, active or middle.

क्त the indefinite passive.

The च of चतुस्, the श् and ऋ of शत, the श् of शान, the क and उ of कसु, the क of कान, the ऋ of स्यत, the क of केलिम, the क and उ of कवतु, the क and च of क्वाच्, and the क of क्त, are rejected.

अनुबन्ध, CHARACTERISTIC LETTERS.

आ shews, that the declinable indefinite participles have two forms; as, मिद्—आ, य, इर्, *love*; मेदिन मिन्न, मेदिनवन् मिन्नवन्.

इ denotes, that न् must be inserted in the root; as, हिस्—इ, घ, *injure*; हिनस्ति, हिंसः, हिंसन्ति.

ई shews, that in the declinable indefinite participles इ must not be inserted; as, चिन्—ई, *know*; चित्त, चित्तवन्.

उ shews, that in the indeclinable indefinite participle there are two forms; as, भ्रम्—उ, *wander*; भ्रमिन्वा भ्रान्वा.

ऊ denotes, that there are two forms in the futures; as, षिष्—ऊ, *accomplish*; सेधिता सेद्धा.

ऋ denotes, that the penultimate of the indefinite causal must be long; as, याच्—ऋ, ञ, *ask*; अययाचन्.

शृ denotes, that it has two forms; as, भ्राज्—शृ, ण, ड, *shine*; अबभ्राजन् and अबिभ्रजन्.

छ indicates, that the indefinite has the penultimate short, and ends with अन्; as, पुष्—य, छ, ओ, *nourish*, अपुषन् and not अपोषीन्. When छ is affixed to a deponent verb, it has an active and deponental form; as, द्युन्—ड, ल् *shine*, अद्योनिष्ट and अद्युतन्. From this example all such verbs are called द्युनादि.

हर् indicates, that there are two forms in the indefinite; as, लुभ्—य, हर् *covet*, अलुभन् and अलोभीन्.

ए intimates, that the penultimate of the indef. must be short; as, चद्—ए, ञ *beg*, अचदीन् and not अचादीन्.

ऐ shews, that इ, उ, ऋ must be used for य, व, र in the reduplication; as, यज्—ऐ, औ, ञ *sacrifice*, इयाज.

ओ denotes, that न must be used for न in the declinable indefinite participles; as, विज्—ओ *fear*, विग्र, विग्रवन्.

औ points out, that the future must be formed by ना; as, शप्—य, औ *curse*, शप्ता.

क् is the characteristic of the 10th Conjugation.

क्ति intimates, that the root may be of the 10th or 1st Conjugation ; as, चुर्—क्ति *steal*, चोरयति or चोरति.

क्ष signifies, that the word is reduplicated ; as, दीधी—ङ, ल, क्ष, *shine*.

ग is the characteristic of the 9th Conjugation.

गि denotes, that a long vowel must be made short in the present tense of the 9th Conjugation ; as, पू—गि, *purify*, पुनानि.

घ shews, that इ is inserted before a consonant in the present and imperfect tenses, and imperative mood ; as, रुद्—ल, घ, इर्, *weep*, रोदिति, &c.

ङ is used to distinguish deponent verbs.

ज denotes, that the penultimate of the derivative adjective may be long ; as, ज्वल् *burn*, ज्वाल or ज्वल *burning* : hence such verbs are called ज्वलादि.

ञ is used to distinguish Common verbs.

ञि indicates, that the passive indefinite participle signifies present time ; as, शील्—ञि, शीलितः, *he is meditated on*.

टु shews, that a noun signifying the simple act may be formed from the root by अथु ; as, वेप्, *quake*, वेपथु, *a quaking*.

डु shews, that an adjective signifying the result of the act may be formed from the root by त्रिमक् ; as, कृ, *do*, कृत्रिम, *artificial*.

ण denotes, that there are two forms in the 2nd person singular, and in the duals and plurals of the perfect tense ; as, फण्—ण *do*, पफाण, पफणतुः फेणतुः, पफणुः फेणुः &c. hence called फणादि.

न् intimates, that the root ends with a vowel; as, कथ—न्, क *speak*.

द् distinguishes verbs of the 8th Conjugation.

घ distinguishes verbs of the 7th Conjugation.

न distinguishes verbs of the 5th Conjugation.

प denotes, that न must be inserted in the root in the present and its formatives; as, मुच्—न्, प, श, ल्, औ, *liberate*, मुच्चति, &c. hence called मुचादि.

भ shews, that the penultimate of the root must be long in the present; as, शम्—य, भ, उ, इर्, *quiet*, शाम्यति. Hence such verbs are called शमादि.

म denotes, that the penultimate of the root is short in the present causal; as घट्—म, घ, ड *happen*, घटयते. Hence called घटादि.

मि denotes, that there may be two forms; as, वृन्—मि *sound*, स्तनयति or स्नानयति.

य distinguishes verbs of the 4th Conjugation.

र् intimates, that the root is peculiar to the Vaidās.

ल् distinguishes verbs of the 2nd Conjugation, and लि those of the 3rd.

लु points out some irregularity in verbs of the 2nd Conjugation, or some peculiarity of sound which they have in the Vaidās; as, क्षप्—लु, औ, घ, नि *sleep*, perf. सुष्वाप. Hence called क्षपादि.

व denotes, that the verb has the active and deponental form in the 2nd future; as, वृत्—ङ, ल्, व, उ *be*. वर्त्तियते and वर्त्त्यति. Hence called वृतादि.

श् distinguishes verbs of the 6th Conjugation.

शि intimates, that the penultimate of the root is

short in the future, &c.; as, कुट्—शि *be crooked*, कुटिना अकुटोत्. Hence called कुटादि.

घ denotes, that a verbal noun may be formed from the root by आप्; as, व्यथ्—ङ्, म, घ *pain*; व्यथा, *pain*.

अव्यय or व्य indeclinable words*.

उपसर्ग an inseparable preposition.

कृद् न्त words derived from verbs.

तद्धित words derived from other words.

द्रव्यवाचक a common substantive.

नामवाचक a proper substantive.

अपत्यवाचक patronymics.

जातिवाचक gentiles.

संघवाचक collectives.

भाववाचक abstracts.

क्रियावाचक verbals.

कर्तृवाचक denominatives.

Several other kinds might be enumerated; as, प्राणिवाचक names of animate beings; अप्राणिवाचक names of inanimate beings; कर्मवाचक passive nouns, as कार्य *a work*; करणवाचक instrumental nouns, as वक्त्र *the mouth*; सम्प्रदानवाचक recipient nouns, as दास *a servant*; अपादानवाचक communicative nouns, as उपाध्याय *a teacher*; अधिकरणवाचक possessive nouns, as प्रासाद *a temple*; स्नाङ्गवाचक members of the body, as कर्ण *the ear*.

* Under this term are included Adverbs, Separable Prepositions, Conjunctions, and Interjections.

The adjectives formed from verbs are denominated कर्तृवाचक; as, कृत् *doing*. Of the others there are various sorts; as, रक्तार्थ those relating to colour, as नील *blue*; चानुरर्थिक those relating to place or circumstance, as सामुद्र *near the sea*; शैषिक those relating to the seasons, as हैमन्त or हैमन्त *belonging to the winter*; and तत्रज्ञान relating to what a thing is produced from, as सैन्धव *produced from the sea*.

Many derivative words that are formed in the same manner, are arranged together by Native Grammarians, and denominated from the first word in the list.

समास a compound word*.

इतरेतर a compound noun of the 1st genus.

समाहार a compound noun of the 2nd genus.

द्वन्द्व or च a general term including both the preceding ones.

कर्मधारय or य a compound noun of the 3rd genus. The 2nd species of this genus is considered by the natives as belonging to the class तत्पुरुष.

बहुव्रीहि or ह a compound adjective of the 1st genus.

तत्पुरुष or घ a compound adjective of the 2nd genus.

द्विगु or गु a compound adjective formed by prefixing a numeral.

अव्ययीभाव or व a compound adverb.

* The Natives reckon six classes of compound words; 1. द्वन्द्व. 2. बहुव्रीहि. 3. कर्मधारय. 4. तत्पुरुष. 5. द्विगु. 6. अव्ययीभाव. The 1st they subdivide into two sorts, इतरेतर and समाहार; and the 5th into three, तद्धितार्थ, समाहार, and उत्तरपद; but make no farther distinction.

For compound verbs, and for the different species under the above genera, there are no terms.

SYNTACTICAL TERMS.

The terms of Syntax are very few.

Concord. { विशेषण the words or clauses that agree
with others.
विशेष्य the words or clauses governed by
others.

कारक *Government.* When a verb governs two ob-
jective cases, the one is considered as inferior, and
the other as principal; the inferior is styled गौण, and
the principal मुख्य.

PROSODIAL TERMS.

पद्य Verse or Poetry.

वृत्त verse measured by syllables.

जानि verse measured by time.

छन्दः metre.

श्लोक two lines of poetry, a verse.

पाद half a line of poetry, the 4th of a verse.

मात्र an instant.

कल or गण four instants.

यति the harmonic pause.

गुरु or ग a long syllable -

लघु or ल a short syllable ॰

गग two long syllables, a spondee - -

गल a long and short syllable, a trochee - ॰

लग a short and long syllable, an iambus ॰ -

लल two short syllables, a pyrrhic ॰ ॰

म्यरसजन्म an artificial word descriptive of the tri-syllabic feet.

म a molossus - - -

य a bacchic ० - -

र an amphimacer or cretic - ० -

स an anapæst ० ० -

न an antibacchic - - ०

ज an amphibrach ० - ०

भ a dactyl - ० ०

न a tribrach ० ० ०

वृत्त the first class has three orders.

1st. सम having every half line the same.

2nd. अर्द्धसम having every line the same.

3rd. विषम having every line different.

The 1st Order is sub-divided into two sorts; वृत्ति including the first 26 genera, and दण्डक including the 27th and all the following.

जाति the second class has two orders; 1st, गणकन्दः measured by feet; 2nd, मात्रकन्दः measured by instants.

FIRST CLASS*.

First Order.

I. उक्था.	III. मध्या.
1. श्री†.	1. नारी.
II. अत्युक्था.	2. मृगी.
1. स्त्री.	

* In the following list the genera are distinguished by Roman capitals, and the species by Arabic numerals.

† The name of each species will be found in the example given of it.



IV. प्रतिष्ठा.

1. कन्या.
2. स्त्री.

V. सुप्रतिष्ठा.

1. पंक्ति.
2. प्रिया.

VI. गायत्री.

1. तनुमध्या.
2. शशिवदना.
3. सोमराजी.

VII. उष्णिह*.

1. मधुमती.
2. कुमारललिता.
3. मदलेखा.

VIII. अनुष्टुभ†.

1. चित्रपदा.
2. माणवक.
3. विद्युन्माला.
4. समानिका.
5. प्रमाणिका or
नगस्वरूपिणी.

IX. वृहती.

1. भुजंगशिशु.
2. मणिमध्य.
3. भुजङ्गसंगता.

X. पंक्ति

1. रुक्मवती or with
the pause चम्प-
कमाला.
2. मत्ता or हंसी.
3. त्वरितगति.
4. मनोरमा.

XI. त्रिष्टुभ‡.

1. इन्द्रवज्रा.
2. उपेन्द्रवज्रा.
3. सुमुखी.
4. शालिनी.
5. बातोष्मी.
6. भ्रमरविलसिता.
7. अनुकूला.
8. रथोद्धता.
9. स्वागता.
10. दोधक.
11. मोटनक.
12. श्येनी.

XII. जगती.

1. चन्द्रवर्त्म.
2. वंशस्थविल.
3. जलोद्धतगति.
4. भुजङ्गप्रयात.
5. नोटक.

* Nom. उष्णिह्.

† Nom. अनुष्टुप्.

‡ Nom. त्रिष्टुप्.

6. सग्विनी.
7. वैश्वदेवी.
8. प्रमिताक्षरा.
9. द्रुतविलम्बित.
10. मन्दाकिनी.
11. विचित्रा.
12. तामरस.
13. मालती.
14. मणिमाला.
15. जलधरमाला.

XIII. अतिजगती.

1. प्रहर्षिणी.
2. रुचिरा or प्रभावती.
3. मत्तमयूर.
4. चण्डी.
5. मञ्जुभाषिणी.
6. चन्द्रिका.
7. कलहंस or सिंह-
नाद.
8. प्रबोधिना.
9. मृगेन्द्रमुख.

XIV. शर्करी.

1. असम्बाधा.
2. वसन्ततिलक.
3. अपराजिता.
4. प्रहरणकलिका.
5. वासन्ती.

6. लोला.
7. नान्दीमुखी.

XV. अतिशर्करी.

1. शशिकला.
2. मानिनी.
3. लीलाखेल.
4. विपिनतिलक.
5. तूणक.
6. चन्द्रलेखा.
7. चित्रा.

XVI. अष्टी.

1. चित्र.
2. गजविलसित.
3. चकिता.
4. विचित्र or पञ्च-
चामर.
5. मदनललित.
6. वाणि.
7. प्रवरललित.
8. अचलधृति.
9. गुरुडरुत.

XVII. अन्यष्टी.

1. शिखरिणी.
2. पृथ्विभर.
3. वंशपत्रपतित.
4. मन्दाक्रान्ता.
5. हरिणी.

6. नर्द्धटक, or with
the pause कोकि-
लक.

7. हारिणी.

8. भाराक्रान्ता.

XVIII. धृति.

1. कुसुमितलता.

2. नन्दन.

3. नाराच.

4. चित्रलेखा.

5. शार्दूलललित.

XIX. अति धृति.

1. मेघविस्फुर्जित.

2. छया.

3. शार्दूलविक्रीडित.

4. मुरसा.

5. फुल्लदाम.

XX. कृति.

1. सुवदना.

2. गीतिका.

3. वृत्त.

4. शिभा.

XXI. प्रकृति.

1. स्रग्धरा.

2. सरसी.

XXII. आकृति.

1. हंसी.

2. मदिरा.

XXIII. विहृति.

1. अद्वितनया.

2. मत्ताक्रीड.

XXIV. सत्कृति.

1. तन्त्री.

XXV. अनिकृति.

1. ब्रोच्चपदा.

XXVI. उत्कृति.

1. भुजङ्गविजृम्भित.

XXVII. दण्डक.

1. चण्डवृष्टिप्रपात.

2. प्रचित.

3. कुसुमस्तवक.

4. मत्तमातङ्गलीलाकर.

5. अशोकपुष्पमञ्जरी.

6. अनङ्गशेखर.

7. अर्ष.

8. अर्षव.

9. व्याल.

10. जीमूत.

11. लीला.

12. करोद्धाम.

13. शङ्ख, &c.

Second Order.

- I. उपचित्र.
- II. रमणी.
- III. वेगवती.
- IV. हरिणसुता.

- V. अपरवक्र.
- VI. पुष्पिताग्रा.
- VII. सुन्दरी.

Third Order.

- I. अनुष्टुभ्.
 - 1. वक्र.
 - 2. पथ्यावक्र.
- II. उपजाति.

- I. उपजाति.
- III. उद्गता.
 - 1. सौरभक.
 - 2. ललित.

SECOND CLASS.

First Order.

- 1. आर्या.
 - 1. पथ्या.
 - 2. विपुला*.
 - 3. चपला.
 - 4. मुखचपला.

- 5. जघनचपला.
- 6. गीति.
- 7. उपगीति.
- 8. उद्गीति.
- 9. आर्यागीति.

Second Order.

- I. वैतालीय.
- II. औपकुन्दसक.

- III. पञ्माटिका.
- IV. दोहडि.

गद्य PROSE.

- I. चूर्णक.
 - 1. मुक्तक.
 - 2. कलक.

- II. वृत्तगन्धि.
- III. उक्कलिकाप्राय.

* If the pause is before the 3rd foot it is called आदिविपुला, if after it अन्त्यविपुला, if in one part before and in another after उभयविपुला.

FINIS.

ERRATA.

Page.	Line.				
73	17	—	अनर्वनं	—	अनर्वाणं
77	22	—	चचुर्,	—	चतुर्
80	10	—	वीनः	—	वीन्
84	22	—	युष्मभ्यः	—	युष्मभ्यं
123	23	—	शीयति	—	शीयते
141	8	—	अशस्यत्	—	अशस्यन्
146	8	—	सवित्	—	सविध्यन्
154	12	—	अरुन्धं	—	अरुणधं
174	13	<i>dele</i>	त्रीणीहि, विभृहि		
176	11	<i>for</i>	आंश	—	अश्
191	13	—	स्त for न	—	न for स्त
192	24	—	इ, ई, क	—	इ, उ, क
196	13	—	“Indefinite, in the Future”	—	“Future, in the Indefinite”
210	16, 17	—	अर्तयति, अर्तयोत्	—	कर्तयते, आर्तयिष्ट
221	6	—	देद्वे षीति	—	देद्वि षीति
—	12	—	पह्	—	पश्
279	4	—	विभुषित	—	रत्नविभुषित
306	9	<i>dele</i>	“and jewels”		
317	6	<i>for</i>	चरणं	—	चरण
318	23	<i>dele</i>	“with”		
352	4	<i>for</i>	“bacchic”	—	“antibacchic.”
353	6	—	सुना	—	सुना

. The , °, and : being peculiarly liable to injury in printing, partial or entire omissions of these letters will be observed in a few instances by the attentive student. As they occur only in a part of the impression, they have not been included in the list of Errata.



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